A CHRISIAN CAVEAT To the OLD and NEW SABBATARIANS.

OR,

A Vindication of our GOSPEL-FESTIVALS.

Wherein is held forth,

I. That The Feast of Christs Nativity is grounded upon *the Scriptures*, was Observed in the pure, ancient, *Apostolique times*, and is approved by all *Reformed Churches*.

II. That Christ was borne on the 25. day of *December*; and all Objections to the contrary refuted.

III. That the keeping holy the Lords Day was appointed by the Christian Church; and that the Morality, and Divine Institution of the Lords Day are meer fictions.

IV. That the Day of Christs Nativity, the Day of his Passion, and the like, have equall Authority, equall Antiquity, equall right to be observed as the Lords Day; and that to work on those *Dayes* is equally sinfull.

V. That the Observation of the Sabbath Day is abolished in *Christ*; and that to call the Lords Day the Sabbath, is senseless, Jewish, unchristian, unwarrantable.

The fifth Edition.

By EDVVARD FISHER, Esq.

Bullinger. Decad. 2. Serm. 4.

Quamvis nullibi legatur, &c. Though it is no where read, that the Lords day was enjoyned in the Writings of the Apostles; yet because in the fourth Commandement of the first Table the care of Religion, and the diligent exercise of outward worship is commanded, it were contrary to Piety, and Christian Charity, not to sanctifie the Lords day; especially seeing that outward worship cannot consist without a set time, and an holy rest: *The same* we ought to judge of the Holy dayes, or Feasts of the Lord *Christ*, in which we celebrate the memory of his *Nativity, Incarnation, Circumcision, Passion, Resurrection, Ascension into Heaven*, and *the sending downe of the Holy Ghost* upon his Disciples.

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To all that love the Lord Jeſus, and his TRUTH, *Grace, Health, and Hapineſſe, be multiplyed.*

BRETHREN,

AMongſt thoſe wholeſome and heavenly duties recommended in the New Teſtament, there is none more earneſtly preſſed upon us, then our Duty of Trying and Examining the Doctrines, even of thoſe who profeſſe themſelves *Teachers, Prophets, Miniſters* of Chriſt: *Take heede what you hear* (a); *Prove all things, hold faſt that which is good* (b); *Believe not every ſpirit, but try the ſpirits, whether they be of GOD*; *For many falſe prophets are gone out into the world*, ſaith S. *John* (c) *Falſe teachers there ſhall be*, ſaith S. *Peter* (d) *Falſe prophets ſhall ariſe, and deceive, if it were poſſible, the very Elect*; *but take heed; behold, I have foretold you all things*, ſaith our Bleſſed Saviour (e). And indeed, from the neglect of theſe Divine Warnings, and the taking up of doctrines, proofes, aſes on truſt without examination, it is, that ſo many Hereſies, Sects, Fact ons, and perverſe Opinions have taken root, and ſprung up amongſt us: Hence ſo much *Zeale without knowledge* (f); ſo much Lecturing and *Learning Without profiting* (g); ſo much ſiding (h), and *having mens perſons in admiration* (i); ſo much toſſing in judgement, and *ſailing with every Winde of Doctrine*, which way ſoever their Teachers pleaſe; inſomuch as an experienced Miniſter hath long ſince teſtifi:d, *We finde* (ſaith he) *the ſpirits of the people of this Kingdome* (ESPECIALLY *of the City, and the parts adjacent*) *that profeſſe, or pretend, to the power of Godlineſs, ready to take* ANY *impreſſions, and to be caſt into* ANY *mould that hath but the appearance of a ſtrictter way* (k).

a) Mar. 4. 24.
b) 1 Theſ. 5. 21.
c) 1 John 4. 1.
d) 2 Pet. 2. 1.
e) Mark 13. 22, 23.
f) Rom. 10. 2.
g) 2 Tim. 3. 7.
h) 1 Cor. 3. 3, 4.
i) Jude 16.
k) *Edwards* his *Antipologia*. pag. 209.

Now, that our Examinations may proceed upon clear and infallible grounds, we must know, that the *Rule* and *Mark* of Truth, is not the composed looks, and outward sanctity of the Teacher; for even *false prophets shall come to you* (saith *Christ*) *in sheeps clothing* (l); and we read of *Arius*, *Pelagius*, and divers others, who though notorious Hereticks, yet to the eye of the world were men of unblameable Conversations, and outwardly Religious: Nor is it smooth and faire language; for, *through covetousnesse shall the False Teachers*, (saith S. *Peter*) use flattering, and *fained words* (m): But the sure and alone stedfast *Rule* of Truth is the most Sacred word of GOD (n); unto which all Teachers must submit (o), and by which all Doctrines must be tryed, and examined, not with a bare turning over the leaves of the Bible, and finding out the Scripture words, (as some think it is all they have to doe) but through a *diligent inquiry and search* (p) into the sense and meaning of GOD's holy spirit; like as the *Bereans* in the *Acts*, who, though they *received the Word with all readiness of mind*, yet *they searched the Scriptures daily, whether those things were so*, as *Paul* preached (q).

l) Mat. 7. 15.

m) 2 Pet. 2. 3.
n) Gal. 6. 16. Phil. 3. 16.
o) John 5. 39. 1 Cor. 10. 15.
p) 1 Pet. 1. 10.
q) Acts 17. 11.

According then to this Rule let the following Treatise be examined; let those great and *prodigious* (r) Disputes *concerning set dayes and times to GODS publique Service* be brought to this touch-stone of Truth, GOD's Holy Word; Let us *trie*, let us *search* what is by all parties delivered, and whatsoever is founded on, or agreeable to the Divine Truth, embrace we must; whatsoever is swarving from, or repugnant thereunto, retaine we may not; though it come backed with a *multitude* (s) and be upheld by the highest of worldly powers. In order therfore to the right understanding of this Controversie, we shall set downe in brief, what is *Truth*, and what is *Errour*, that by comparing them together, they may (as colours that be directly opposite) render each other the more discernable.

r) *Extant prodigiosæ disputationes de mutatione sabbati, quæ omnes ortæ sunt ex falsa persuasione, quòd oporteat, in Ecclesia cultum esse similem Levitico.* Vide Confes. *Augusti.* in Append. ad *Harm. Confess.*

s) Exod. 23. 2.

And first, Most evident it is, that from the creation of *Adam*, unto the time of *Moses*, the Scriptures, but in one onely place, have mentioned GOD's setting apart a day to his Service; and that is the second of *Genesis*, ver. 2, 3. where it is said, That *God rested on the seventh day from all his work which he had made*, and FOR THAT CAUSE *blessed the seventh day, and sanctified it*. But *when* this blessing and sanctification first was, or *to whom* first enjoyned

enjoyned, the Text expresseth not, and men speak wholly by conjectures, wherein it becometh every one to use his owne judgement with modesty, and not to obtrude it upon others for an infallible and certain truth.

Nextly, from the time of *Moses* to our Saviours Passion, it is undeniable, that the Jewish Church had her weekly Feasts on the seventh day; (t) her monthly Feasts (u) her yeerly Feasts; (w) and all of them by GODS own prescription and appointment, all of them *Feasts of the Lord, Sabbaths of the Lord, holy Convocations, wherein no servile work might be done.* (x)

But after our Saviours Passion, the Apostles both by their practise and doctrine have witnessed, that GOD under the Gospell does not exact one day for his publique service, more then another; *The observing a day, and not observing a day,* are as *meat and drink* (y) *which in themselves* (z) are things indifferent: And it is a part of that *Liberty wherewith Christ hath made us free,* (a) to make choyce of the dayes and times for GODS services, as well publique as private. Hence it is that the Apostles doe so sharply condemn, not onely the observance of Jewish Festivalls, *Sabbaths*, and Ceremonies; (b) but also of any other *dayes* and *times*, as things absolutely necessary; terming such observances of dayes *Weak and beggarly elements, the yoke of bondage,* (c) *the rudiments of the World,* (d)

Upon this ground therefore of Christian Liberty the most pure, ancient, and Apostolicall Churches tooke up and ordained the observation of such dayes, as to each Church, seemed most convenient for GODS service. (e) Which dayes were either *Weekly*, or *Anniversary.* (f) For the *Weekly*; some Churches did observe only the first day of the week or *Sunday*, which they named also the *Lords day*, in memory of our Lords Resurrection; (g) Some did observe only *Friday*, in memory of Christs Passion; (h) some observed *the Sabbath* onely (i) some observed both *the Sabbath and Sunday*, (k) some both *Wednesday and Friday*, (l) some both *Friday and Sunday*, (m) some *Wednesday, Friday, and Sunday.* (n) As for the Aniversary dayes which were celebrated but once in the yeer; Those of generall concernment and highest esteeme, were the day of Christs *Nativity*, (o) with us called *Christmas day*; The day of Christs *suffering on the Crosse*, (p) with us called *Good Friday*; The day of his *Rising againe from the dead*,

t Exod. 16.23. 25,26. Levit. 23.2,3.
u Num. 28.11.
w Exod. 12.3. 18.24. Lev. 23.5 15.24 27.34.39
x Read Levit. cha. 23. throughout.
y Rom. 14.v.2. 6. com-with v.17
z Rom. 14.14.
a Gal. 5.1.
b Acts 15.10. Col. 2.16,17.
c Gal. 4.9. & 5.1.
d Col. 2.20.
e *Acts and Monuments, vol. 1. fol. 26. n. 60. & fol. 57. n. 30.*
f Zanch. *in 4. Precept. de dieb. Fest. Quæst 1. Vide etiam Libellum, cui titulus est*, Dies Dominica. l. 1. c. 3. p. 11.
g Justin. Martyr. *Apol. 2. pro Christianis.*
h Sozom. l. 7. c. 16.
i Socrat. lib. 5. c. 21.
k Ignat. *Ep. ad Magnesianos.*
l Soc. l. 5. c. 21.
m Euseb. *de vita* Constant. l. 4 c. 18. Sozomen l. 1. c. 8.
n Hieronym. l. 2. in Galat. c. 4
o Lu. 2.6, 7. 11
p Mark. 15.42.

dead, (q) with us called *Easter-day*: The day of his *Ascension unto heaven*, (r) with us called *Holy Thursday*; the day of Christ his *sending downe the Holy Ghost*, (s) with us called *Whit-sunday*. And here it will be expedient to take notice of three things worthy our remembrance: First, that the most ancient Records and Histories of the Church doe mention the observing of the Lords day, and those Anniversary dayes aforenamed, but *not the time when Christians began to keep them holy*: (t) And therefore to affirm that the Lords day was solemnized before the day of Christs *Nativity*, *Passion*, and the rest, is no other then a bare assertion without booke. (u) Secondly, admit the Lords day were the first Christian Festivall; yet cannot that day by such precedency of time (a thing meerly circumstantiall) be the more obligatory to us, since the Anniversary dayes were instituted by the *same* authority, upon the *same* ground, to the *same* end. (w) Thirdly, from the time of the Apostles unto the reign of *Constantine* the Great, the Christian Churches enjoyed; and stifly maintained (x) their severall customes in the free observation of dayes to GODS publique service: But, *when* Constantine *had gotten possession of the whole Roman Empire*, (y) and was become (as it were) *Lord of the World*, none must then presume to vary from his judgement and practice; and about the yeere of salvation 324. (z) his Imperiall *Decree*, or *Edict* went forth, commanding *all within his Dominions to reverence and set apart the Lords day to divine duties and that all Magistrates and Rulers Whatsoever should see it performed* (a) After which Decree, partly through feare of punishment, partly allured by the example of the Emperour and his Successours, (which experience teacheth us to be very attractive) (b) the Christian people did by degrees let fal the observation of other daies, and so the Lords day became the alone weekly Festivall, as we see it in our time. Howbeit observable it is, that the said Decree of *Constantine*, is as clear and full for the strict and reverent celebration of the Anniversary Feasts, as of the Lords day. The words of the Decree are, *That all who are subject to the Roman Empire, should rest from all labour on the dayes entitled by our Saviours Name, and should reverence them, for the memory of those things which were done on those dayes by the common Saviour of us all.* (c)

Thus we have shewed *what is Truth*: we come now unto *Er-*

q) Luke 24.1.6

r) Acts 1.11.

s) John 15.26. Acts 2.2,3,4.

t) Magdeburg. *Cent.* 1.l.2 c.6.

u) As *Morket* doth in his scurrilous illiterate pamphlet called, *Christmas, the Christians grand Feast.* p.7.15.

w) This proved in our Answer to Master *Ios. Hemings* ninth Quære.

x) Euseb.l.5. cap.22.

y) Sozom.l.1. cap.8.

z) Fun. *Comment. in Chronol.* lib 6.

a) Euseb. *de vita* Constant. l.4. c.18. & 23.

b) *Regis ad exemplum totus componitur orbis.*

c) Euseb. *dict. loc.*

rour, which (according to the old saying) *is manifold*; (*d*) but the most remarkable opinions, or rather phansies, are three. The first is, of the old Sabbatarians, who teach, *that the keeping of the Sabbath or seventh day of the week, namely Satterday, is a duty Morall and Naturall, and so obliging all men at all times.* (e) To prove this they bring us two Reasons; one is, *Because the Sabbath was appointed by* GOD, *and observed by* Adam *in Paradise*. But here unto we answer; First, with *Tertullian, let them shew us that* Adam, *or* Abel, *or* Enoch, *or* Noah, *or any of the Patriarchs did ever keep the Sabbath.* (*f*) Secondly, Every appointment or command of GOD to *Adam* in the state of Innocency was not Morall; for if so, then GODS command of *not eating* the forbidden fruit (*g*) should be Morall and binding to us, which were grosse to affirme. Thirdly; We read that *Adam* and *Eve* were *created on the sixth day:* (*h*) that immediately after their creation, they were placed in the garden of *Eden*, (*i*) and that *in the cool* or evening (*k*) *of the day, GOD walked in the garden, called unto Adam*; arraigned both him and her for *eating* of the forbidden fruit, and presently cast them out of Paradise, (*l*) so that *Adam* was neither in innocency nor in Paradise on the seventh day. (*m*) THEIR other Reason for the Morality of the Sabbath is, *Because the observation thereof was delivered in Mount* Sinai, *and enjoyned by the fourth commandement.* Unto which we answer; First, that all the words which GOD spake at the delivery of the Law in Mount *Sinai* were not Morall; For these words in the Preface, *Which have brought thee out of the land of Egypt, out of the house of bondage*, (*n*) cannot (in a literall sense, according as they were spoken) be applyed to any other people then the Jewes. Secondly, if all the words spoken by God in Mount *Sinai* were Morall, then why is not the fifteenth ver. of the fifth chapter of *Deuteronomy*, inserted into our Copies of the *Decalogue*, seeing *Moses* testifieth, that *the Lord spake those words in the Mount*, (*o*) as well as the rest? Thirdly, upon a due and serious consideration of the words commonly refuted within the fourth Commandement, we shall find, that they contain in them a double Precept; The one *Generall*, the other *Speciall*. THE *Generall* Precept is, *Remember the Sabbath*, or rest *day to keep it holy:* (*p*) Wherein foure things are required. First, there must be a set *day* or time for GODS service. Secondly, that day must be a day of *rest*, from our ordinary labour. Thirdly,

d) *Error est multiplex.*

e) *See* J. Ockfords *doctrine of the fourth Commandement.*

f) *Docens* Adam *Sabbatizasse, aut* Abel, *aut* Enoch, *&c.* Tertul. *adverss. Iudæos. cap 2.*

g) Gen. 2. 17.

h) Gen. 1. 27. 28. 31.

i) *Compare* Gen. 2. 15. 17. *with* Gen. 3. 3.

k) Vatabl. *in* Gen. 3. 8.

l) Gen. 3. 8, 9. 11, 22, 23, 24.

m) Willet *his six-fold Com. on* Gen. c. 3. 9. 31.

n) Exod. 20. 2.

o) Deut. 5. 12.

p) Exod. 22. 8.

ly, it must be *kept holy*, that is, spent in the worship of GOD and divine exercises. Fourthly, we must *remember*, both to have such dayes and observe them. And that this Precept is Morall and Naturall the very light of reason hath evidenced unto all men: For, from the view of this glorious fabrick of the world, from the admirable beauty, order, and variety of things therein, from terrour of conscience in evill doing, and many other wayes, the most savage people are convinced there is a GOD; (q) And if a GOD, then he must be served, because on him is our dependency; And if served, then there must be a *day* or *time* set apart for his service, otherwise men being upon uncertainties can never assemble; (r) And if there be a day or time set apart for his service, then must we *rest* on that day from our owne worke, otherwise we mock GOD in pretending a day unto him, and taking it to our selves; And if we rest from our own work, then we must *imploy our selves in holy duties*, else the day is not so properly a day of *rest* as a day of *idlenesse*, which reason condemnes. THE *Speciall* Precept is, *Six dayes shalt thou labour* &c. (s) And herein not any glimpse or shadow of Morallity appeareth: For, that *GOD created the World in six dayes, rested the seventh, hallowed it*, and allowed *six dayes* for *labour*, it was meerely of his Divine will and pleasure; There was nothing in nature, nothing in reason, but that GOD might have finished the Creation in six minutes, as wel as *six dayes*; nor is the *seventh day* in nature more holy, but that GOD might have appointed any other day as well as that. Wherefore we conclude with S. *Paul*, that the observation of the *Sabbath* or seventh day was Ceremoniall, (t) not Morall; and by consequence, this Precept was a part of the Ceremoniall Law, (u) abrogated in Christ, (w) and is now justly set aside by all Christian Churches.

The second Opinion is, of the Anabaptists and Libertines, who teach, *That all set dayes and times to GODS Service are unlawfull.* (x) But this is directly against the fourth Commandement: and as for their reasons, such as they be, you have them brought forth, and confuted in the following Treatise (y).

The third Opinion is, of the new Sabbatarians, who dream of a middle way betwixt a Jew and a Christian; and this they usually lay down in two Propositions. The first is, *That the Lords Day, or first day of the Weeke, namely* Sunday, *may be called* the Sabbath: The next is, *That the Observation of the Lords Day is a*

Morall

q Rom. 1. 19. 20

r *Nisi certis statutisque temporibus, ad res divinas administrandas utamur, populus in incerto positus nunquam convenire poterit, ut audiat verbum domini.* Func. Com. in Chro. l. 6. An. Chr. 324.

s Exod. 29. 10, 11.

t Col 2. 16.

u Calvin. l. 2. *institut.* c. 8. sect. 31. 32. Bullinger. Decad. 2. Serm. 4. Danæus Ethic. Christian. l. 2. c. 10. Zanch. *in expl. Præcept.* 4. Ursin. *Catechet.* 9. 103. Polan. *syntag. Theol.* l. 6. c. 10. Du Moulin *in his Treatise of Traditions* c. 20. Doctor Prideaux *his Lect. of the Sab.* sect. 3. Carpenters *Geography*, l. 1. c. 11. p. 238, 239.

w Heb. 9. 10.

x Balduin. *de Cas. Conscient.* l. 2. c. 13. *Cas.* 1. y Sect. 2.

Morall duty enjoyned by GOD himſelfe, and declared both by the doctrine, and practice of Chriſt, and his Apoſtles (a). The firſt appearance of this kinde of Teachers was in the yeare of our Lord 1595 (*b*), neer the end of the Reign of Queen *Elizabeth*: And becauſe they are neither able to produce direct Scripture, nor ſolid reaſon for what they ſay, they labour to ſupport their conceits by fallacies, falſities, and wreſtings of GODS Holy Word, as upon ſcanning their proofs will be manifeſt to the meaneſt capacity. For their firſt propoſition; they alledge two Reaſons why the Lords day may be called *the Sabbath*: One is, *Becauſe* the Sabbath *ſignifies* a reſt; *and therefore the Lords day being* a reſt, *may be called* the Sabbath. * But to this we anſwer, it is falſe that *the Sabbath* ſignifies *a Reſt*; For when by Cuſtome of ſpeech a common name is reſtrained to a particular place, thing, or perſon, it then becomes a proper name, and ſo loſing its community, does ſignifie that only particular, unto which by cuſtom of ſpeech it is applyed; as for inſtance, *the temple* is a common name ſignifying *the Church*; yet in *London* where by cuſtome of ſpeech this name, *The Temple*, is reſtrained to an Inns of Court, it is falſe, and abſurd to ſay you were at *The Temple*, and mean *the Church* of Saint *Giles*: In like manner *the Sabbath* is a common name ſignifying *the reſt*; yet in the Chriſtian Church, where by cuſtome of ſpeech(*c*) (according to GODS holy Phraſe throughout the Old and New Teſtament (*d*) this name, *The Sabbath*, is reſtrained to the Jewiſh weekly Feſtival, it is falſe and abſurd to ſpeak of *The Sabbath*, and mean *The Lords Day*. Their other reaſon, why the Lords Day may be called *The Sabbath*, is, *Becauſe the Lords Day ſucceeded in the roome of the Sabbath*. But if this Argument be good, then may *Baptiſme* be called *Circumciſion*, the Lords Supper the *Paſſover*, and King *James* Queen *Elizabeth*. As for the ſecond Propoſition; wherein they aſſert *the Morality, and Divine inſtitution of the Lords Day*; their Reaſons are at large debated in the following Treatiſe, * and therefore we ſhall here take notice onely of three. The firſt is, *Becauſe* (ſay they) *Adam, according to GODS command kept the Sabbath in the ſtate of innocency* (e). But this allegation is falſe; for, (as we have proved before) *Adam* fell on the ſixth day; and our new Sabbatarians

a) See, *The Practice of Pi-ty*. Doctor *Young* in his *Dies Dominica*. Doctor *Twiſſe*, *Walker*, *Ley*, *Shepheard*, *Nicholas* and *Richard Byfield*, *Martindale*, *Abbot*, in their Treatiſes of the Sabbath. *Scudder* in his *Chriſtians daily Walke*, &c.

b) See *Rogers* Preface to his Treatiſe upon the 39. Articles

* *Ley* Sunday a Sabbath, c. 13. p. 79.

c) *Chriſtianis erat ſolenne abſtinere à vocabulis apud Judæos in uſu: ideo varò leguntur vocabulum* Sabbati *uſurpaſſe.* Dies Dominica l. 1. c. 5.

d) *Ley* Sunday a Sabbath. p. 14. & 161.

* See our Anſwer to Maſter *Joſ. Hemings* 9th *Quære.*

e) *The Practice of Piety*, Printed by *R. T.* p. 283. *Dies Dominica* l. 1. c. 8. *Du Bartas*, in the ſeventh day of the firſt Week,

themſelves upon ſecond thoughts have publiſhed, That *the likelieſt opinion to be true, is, That man fell the firſt day of his Creation: Which is* (ſay they) *the more probable, becauſe if* Adam *and* Eve *had lodged in Paradiſe one night, his firſt child had not been begotten in his owne likeneſſe, that is, in the ſtate of corruption into which he fell* (*f*). Beſides, what is the ſanctification of the Sabbath ſpoken of by *Moſes* in the ſecond Chapter of *Geneſis*, to our obſerving the Lords day? That was appointed to be kept on *the ſeventh* and laſt *day* of the week; this is kept on *the firſt day* of the week: That was *the day in which GOD reſted from his Work of Creation* (g); This is the day in which *GOD began to create the heaven and the earth* (h): That was our *Saturday*; This is our *Sunday*. THEIR ſecond proof for the Morality of the Lords Day is, from the fourth Commandement; where they ſeek to corrupt the very Text, and would perſwade us that for THE *ſeventh day* we muſt read *A ſeventh day*; (*i*) as if GOD did not there ſet apart a certain day of the week, but left it to man to keep which of the ſeven he pleaſed. Unto which we anſwer, that this conceit is not only againſt the letter of all our Tranſlations, but even repugnant to the ſenſe of the Commandement; For the words are expreſſe, that *GOD bleſſed and hallowed the Sabbath day*, that ſabbath day was *the ſeventh day*, that ſeventh day was *the day in which GOD reſted from his ſixe dayes Work of Creation*. (*k*) Nay, grant it were true (as theſe men would have) that this Special Precept does exactly oblige us, & that no particular day of the ſeventh was by GOD appointed to be kept holy; then may we ſet apart Munday or Tueſday, or any other day to GODS ſervice, as well as Sunday; & ſo by their own argument, the Lords day is no more Morall then any other day of the week. THEIR third proofe is *from the title or name* Lords day, *which* (ſay they) *cannot be for any other reaſon, but becauſe it is of the Lords inſtitution*. (*l*) We anſwer, this is falſe; For the Lords day is not ſo called, becauſe it was *inſtituted by the Lord*, but becauſe it is *dedicated to the Lord*; as we commonly ſay, Saint *Maries* Church, or Saint *Peters* Church; which no man did ever imagine, were built or founded by Saint *Mary*, or Saint *Peter*.

And now, *Brethren, Ye that love the Lord Jeſus and his truth*, know, that for your ſakes theſe things are written; and be ye exhorted ſeriouſly to weigh & conſider the premiſſes with the following

f) The Aſſembl. Annot. on *Gen.* c. 3. v. 24.

g) Gen. 2. 2.
h) Gen. 1. 1.

i) *The Practice of Piety*, Printed by *R. Y.* p. 269. *R. Byfield, Doctrine of the Sabbath.* p. 116. 117.

k) *Compare* Exod. 20. 10, 11. *with* Gen. 2. 2, 3.

l) *R. Byfield, Doctrine of the Sabbath.* p. 123. *Dies Dominica.* l. 1. c. 5. p. 24.

lowing Treatise. *Give not heed to seducing Spirits and doctrines of devils, who command to abstain from meats,* (m) *which* GOD *hath created to be received of them which believe, and know the truth.* (n) Dayes there must be to GODS service, and certainly, *it is more worthy of praise, and more profitable to sanctifie those which the ancient, Apostolique, and purer Church did also accustome to sanctifie.* (o) Wherefore let us keep to *the old paths, where is the good way, and walke therein;* (p) and whensoever oportunity shall be given, let us all as men of *one heart, and one soul,* (q) humbly Petition the *Thrice-High,* (r) and *Thrice-Honourable* (s) *Court of PARLIAMENT,* to take these points into debate, and by AN ACT To Establish The Strict And Due Observation Of Those Anniversary Feasts Which Are Entituled By Our Saviours Name: So shall the Customes and Honour of the ancient, pure & Apostolick Churches be preserved; the solemn dayes for GODS worship be encreased; the charge of inconstancy, & fickleness in our profession be disproved; the fear of falling into Atheism be suppressed; the Jewish and superstitious esteeme of the Lords day be abated; our Christian liberty maintained; the mindes and consciences of the most, and best part of this Nation be satisfied; our Vowes and Declarations of Reforming *according to the word of GOD, and the example of the best Reformed Churches* be performed: And, *blessed,* yea blessed for ever shall they be *that wish well to Sion,* and *build up the walls of Jerusalem.*

m) *Holy dayes are as meat or drink.* Col. 2.16.
n) 1 Tim. 4.1,3
o) Zanch. *in precept. de diebus Festis.* q. 2. Thes. 2. *The Feasts, of Christs* Nativity, *of* Easter, *of* Whitsontide, &c. *are Constitutions of the ancient primitive Church.* R Byfield, *in his* Doctrine of the Sabbath. p. 134.
p) Jer. 6.16.
q) Acts 4.32.
r) Crompt. *Jurisd. of Courts.* p. 1. a.
s) Plowden. *Com. fol.* 388.

Halelu-Jah.

A CHRISTIAN CAVEAT TO THE Old and New SABBATARIANS.

SECTION I.
The Occasion and Method of this Treatise.

EVer since the establishment of *an uniformity of Doctrine* (a) and *Publick Service in the Church of England*, (b) many zealous and godly Ministers have from time to time greatly bewailed the increase of Sectaries. (c) Queen *Elizabeth*, finding that no admonitions nor threats could silence their bitter and envenomed tongues, was forced to (d) banish them; King *James*, after a judicious and *patient hearing* of their *weak* and *slender objections*, (e) *enjoyned them to conforme*, and by *Ecclesiasticall censures* restrained the disobedient. (f)

But now, it is strange to conceive, what liberty they take unto themselves; *What tempests of railing and disgraces they heap upon those who crosse their fickleness with constant vindications, & assertings of the true doctrine of faith & life*: whereby they verifie that of S. *Paul*, (g) *Evill men and seducers shall waxe worse and worse, deceiving and being deceived.*

It makes me (saith a noted divine) * *to pity this great and famous City, when I behold a* COLLUVIES, A VERY RABBLE OF ALL OPINIONS, *and such a going and comming, reeling at, and sayling off from the land of uprightnesse, one weeke this is a truth, and almost an Article; the next weeke*

a) *Anno Dom.* 1562. 3. *Eliz.*
b) See the Acts before the Common-Prayer book.
c) *Ecclesiasticall unions, Pag.* 4,5,14. *Rogers Articles* in the Preface. The Epistle of the Translat. of the Bible to K. *James.*
d) *Anno Dom.* 1593. *April* 10.
e) See the Conference at *Hampton Court.*
f) Proclam. 5. Mart. 1603. Proclam. 16. Jul. 1604.
g) 2 Tim. 3. 13.
* Obad. Sedgwike, in his Treatise, entituled, *Christs counsell to his languishing Church of Sardis*, pag. 219,230.

week it is no ſuch matter, but ſome other thing is the right. And truly, what elſe can be expected, whilſt men doe *uſe their liberty*, not *as the ſervants of God, but for a cloak of maliciouſneſſe*; (*b*) intermixing and ſowing the tares of errour and diviſion with the ſeeds of *truth and peace*? (c)

Take a taſt of their new, fiery-new Divinity. They ſay, that *the Church of England hath not the Sacraments duly adminiſtred, nor the Word truly preached*, and ſo *wants the marks of a true Church*. (d) *They deny* the Baptiſme of Infants to be lawfull. (e) They call the *Liturgie and Publick ſervice* of our Church *rank Atheiſme, a proud inveighling ſtrumpet, a curſed Maſſe of ſuperſtition, full of ſerpents, bathed in the blood of bodies, ſouls, and eſtates; the reliques or leavings of the Popiſh dregs; not the ſtump or limb, but the head of the Dragon, no better then the conjuring or jugling of Magicians*: (f) *The Character of Antichriſt or Antichriſtianiſme*. (g) They ſay that a ſet form of Publique Prayer is *a main branch of Popery*: (h) yet we find that ſet formes of Prayer have ever been uſed and approved in Gods Church. (*i*) They ſay, that *the thirty nine Articles* of our Church are ſtuffed with *Popery and Arminianiſme*: (*k*) and they have ſo vilified *the booke of Homilies*, that the very name of them is unto the vulgar become contemptible. Whence it is too too evident (let them make what pretence they pleaſe) that their aime is to confound and root out our Religion. For (as *Mr. Prynne* hath well obſerved) *the whole body of our Religion is included in our Common-Prayer Booke, our Articles, and our Homilies*. (l)

No marvail then, if THEY refuſe to celebrate the *Nativity of Chriſt*; who (by their own confeſſions) have revolted from the *Church* of *Chriſt*; who diſgrace, hate, ſlander, and *perſecute* (m) the moſt Orthodoxe, the moſt eminent, and chiefeſt of all the Reformed Churches, *the Church of England*. (n) No marvaile, if THEY revive thoſe old, rotten

b) 1 Pet. 2. 16.
c) *Permiſcent recta perverſis; ut oſtendendo bona, auditores ad ſe trahant: & exhibendo mala, latente eos peſte corrumpant.* Greg. Mag. Moral. l. 5. c. 11. *Error per ſeipſum non oſtenditur, ne denudatus deprehendatur.* Irenæus adverſ. Hæret. in Proœmio.
d) *Proteſtation proteſted*, pag. 8.
e) See Mr. *Spelsberries true ſubject of Baptiſme.*
f) The Anatomy of the Service-booke, pag. 1, 3, 13, 17, 25, 26.
g) *Proteſtation proteſted.* pag. 7.
h) *Proteſt. ibidem, Smectymnuus*, Sect. 2.
i) Exod. 15. 1. 1 Chron. 16. 7. unto verſe 37. Pſal. 44. & 85. & 92. & 102. as appeareth by the titles of thoſe Pſalmes. Joel 2. 17. Luk. 11. 2. Juſt Mart. Apol. 2. Tertul. adverſ. gentes, c. 39. Euſeb. de vit. Con. l. 4. c. 18. pag. 106. Calv. ad proteſt. Angl. ep. 87. Muſcul. in Pſal. 65. The booke of Hom. Tom. 2. Hom. 9 pag. 138. Dr. *Preſton* in his Sermon ſtyled, *The Saints daily exerciſe.*
(k) *Saltmarſh* his *Examinat. of* Mr. *Fullers Sermon*, pag. 2.
(l) A ſurvey of *Cozens* Couz. Devot. in the Epiſt. Ded.
(m) Gal. 4. 29.
(n) See Mr. *Smiths* Treatiſe, called, *Gods Arrowes againſt Atheiſts*. Chap. ult.

errours

errours of the PETROBRVSIANS (*d*), (affirming, *that Christians ought not to keep or observe Feasts*) who have a long time endeavoured to bring in all manner of Heresies and Schismes. and consequently *Atheisme, which in milder speech is called Libertinisme* (*e*). No marvaile, if they reject the tradition of our Church touching the day of our Saviours Nativity, who dare wilfully and impiously reject (*f*) that *most absolute, most excellent, most Divine*(*g*) *Prayer*; which, Gods word recordeth (*h*), was *taught the Disciples* even by our Saviour himselfe.

Now for the perfect discovery of the perversnesse, grosse mistakes, and ignorance of these men; and also for the full and cleare vindication of our *Church* from this foule aspersion of *maintaining a superstitious Novelty* (*i*); we shall set down these two Positions.

d) In vita Bernard. l. 3. c. 5.

e) Videl. de Arcan. Armin l. 1. c. 1.

f) *The Lords Prayer pleading for better entertainment*, p. 28.

g) *Divino planè artificio constans.* Pola. Synt. Theol. l. 9. cap. 17. See also Bishop *Latimers* 1. & 2. Serm. on the Lords prayer.

h) Luke 11. 2.

i) *Quia isti disserunt & disputant nescio quas impias novitates, etiam & nos* (Ecclesiæ Anglicanæ filios) *conantur arguere, quod aliquod novum dicamus.* August. de verb. Apost. Serm. 14.

1. That Christian Magistrates may lawfully constitute and ordaine Feast-dayes or dayes of solemne Thanksgiving; and require Obedience unto such Constitutions.

2. That the Church of *England* doth upon just & good grounds celebrate the NATIVITY OF OUR LORD, on the 25. day of *Decemb.*

In the discussing of the latter Position, we shall shew;

1. The severall names and titles of this Feast.

2. That

2. That the *Feaſt of the Nativity* is grounded upon the Scriptures.
3. That this Feaſt was duly Celebrated by the Chriſtians in all ages.
4. That our Saviour was borne on the 25. day of *December*.
5. The worke of the day.

After which, we ſhall (God willing) conclude with a patheticall exhortation unto the true ſonnes of the Church of *England*.

SECTION II.

That Chriſtian Magiſtrates may lawfully conſtitute and ordain Feaſt-daies, or daies of ſolemn Thanſgiving, *and require obedience unto ſuch Conſtitutions.*

THE truth of the former part of this Poſition (to wit, That *Chriſtian Magiſtrates may lawfully conſtitute and ordaine Feaſt-dayes*) *is cleared by foure reaſons.*

THE FIRST Reaſon. *They that by Gods Word have power to limit things indifferent, may lawfully conſtitute Feaſt-daies:* Becauſe Feaſt-daies are in themſelves things indifferent, as S. *Paul* teſtifieth(†) *He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.*

† Rom. 14.6.

But *Chriſtian Magiſtrates by Gods word have power to limit things indifferent.*(*) For the power given unto Magiſtrates by Gods Word,(*a*) is not over ſuch things as are preciſely commanded or forbidden by God (*b*).

* 1 Cor. 14. 40.

Res adiaphoræ ſunt quæ à DEO, *nec præceptæ, nec vetitæ ſunt.* Polan. Syntag. Theol. lib. 6. c. 38. Becan. loc. com. 33. ſect. 13 & 15. (*a*) Mat. 17. 27. & chap. 22. 21. Rom. 13. 1, 2, 3, 4, 5, 6, 7. Heb. 13. 17. 1 Pet. 2. 17. (*b*) *Præcepta humana ſunt determinationes circumſtantiarum neceſſariæ & aptæ ad ſervanda præcepta moralia primæ vel ſecundæ Tabulæ.* Urſin. explicat. Catechet. part 3. queſt. 96.

Therefore *Chriſtian Magiſtrates may lawfully conſtitute Feaſt-daies.*

THE SECOND Reaſon. They that ſet apart ſpeciall times to meditate on the goodneſſe of GOD in *Chriſt Jeſus*, and

and to render thankes for the ſame, doe that which is lawfull (c).

c) Mr. *Perkins* Comment. on the Galatians c. 1. v. 24.

Feſtorum veteris Teſtamenti genus, quod morale et naturale eſt, abrogatum in novo non eſt, ut nemirum homo deputet aliquod tempus vitæ ſuæ ad vacandum Divinis; *ſed ſpecies tantum, quatenus feſta illa expreſſo mandato Dei ad certas circumſtantias temporum determinata et alligata erant, ſub peccato mortali et pœna damnationis.* Hoſpin. de orig. feſt. Chriſtian. c. 1.

But Chriſtian Magiſtrates when they conſtitute Feaſt-dayes, ſet apart ſpeciall times to meditate on the goodneſſe of God in Chriſt Jeſus, and to render thankes for the ſame (d),

d) Polan. Syntag. Theol. l. 5. c. 35. *Willets* Synopſ. in the 9. generall controverſie, quæſt. 7. p. 494, 495. & quæſt. 8. p. 506. Fulk. annot. Apocalyp. 1. ſect. 6. The Pract. of Piety, printed by *R. T.* pag. 364.

Therefore Chriſtian Magiſtrates when they conſtitute Feaſt-dayes, doe that which is lawfull.

THE THIRD Reaſon. In time of Gods extraordinary Judgements upon a Nation, Chriſtian Magiſtrates may lawfully conſtitute extraordinary daies of ſolemn mourning, or Faſt-daies (e).

e) Judg. 10. 26. 1 Sam. 7. 6. 2 Chron. 20. 3. Ezra 8. 21, 22, 23. Neh. 9. 1. 36, 37. Heſt. 4. 3. Joel 2. 12. 15. Mat. 6. 16, 17, 18. 1 Cor. 7. 5.

Therefore (*by the rule of contraries*) in times of Gods extraordinary bleſſing upon a Nation, Chriſtian Magiſtrates may lawfully conſtitute extraordinary dayes of ſolemne thankſgiving, or Feaſt-dayes.

THE FOVRTH Reaſon. That which may be lawfully obſerved, may be lawfully ordained.

But Feaſt daies may be lawfully obſerved. For our Saviour kept not onely the legall Feaſts (f); but *the feaſt of Dedication* (g) *which Judas Maccabeus* inſtituted (h). The Apoſtles alſo obſerved Feaſt-daies (i); and Saint *Paul* ſaith, That *he haſted if it were poſſible for him to be at Jeruſalem the day of Pentecoſt* (k). And in another place, *I muſt by all meanes keep this Feaſt that commeth in Jeruſalem* (l).

f) John 10. 13. 23. & 5. 1. & 12. 14.
g) John 10. 22, 23.
h) 1 Maccab. 4. 59.
i) Acts 2. 1. 1 Cor. 16. 8.
k) Acts 20. 16.
l) Δεῖμε πάντως, Acts 18. 21.

Therefore Feaſt-daies may be lawfully ordained.

Seeing then that Chriſtian Magiſtrates may juſtly and lawfully conſtitute Feaſt-daies, it followes undeniably that they *may require obedience unto ſuch conſtitutions*: for they are *the Miniſters of God, and beare not the ſword in vaine* (m). *Yea* we muſt *needs be ſubject, not onely for wrath, but alſo for Conſcience ſake. Men are bound by God in their Conſciences* (ſaith

b) *Ad juſtas leges humanas juſto modo obſervandas obligantur homines in conſcientiis ſuis à Deo.* Ames. caſ. conſc. lib. 1. cap. 2.

Ameſius) *to obſerve the juſt lawes of men in a juſt manner* (a). *The neglect of obedience is an offence to God* (b).

(b) *Harum legum obedientia neceſſario præſtatur, nec ſine offenſione Dei neglegitur propter ipſum mandatum Magiſtratuum.* Urſin. explicat. Catechet. quæſt. 96.

Here three Objections are commonly brought.

THE FIRST Objection is taken out of the words of Saint *Paul* to the Galatians; *After that ye have known God,* (ſaith he) *or rather are knowne of God, how turne ye againe to the weake and beggarly elements, whereunto you deſire againe to be in bondage? ye obſerve daies, and monethes, and times, and yeares; I am afraid of you, leſt I have beſtowed upon you labour in vaine* (c). Where the Apoſtle ſeemes to condemne the obſervation of all daies whatſoever.

c) Gal. 4. 9, 10, 11.

THE Anſwer. Theſe words muſt not be underſtood in ſo large a ſenſe; for then the Apoſtle ſhould condemne himſelfe in obſerving *Feaſts* (d), and alſo all good Chriſtians in *obſerving daies unto the Lord* (e); which were impious to imagine, and implies a contradiction: But (as *Auguſtine, Jerome, Theodoret, Bruno, Zanchy*, and others expound the place) he reproveth the Galatians for obſerving daies after that *Jewiſh ſuperſtious manner* (f), giving reverence unto them (g), as if they had beene expreſly commanded by God; whereby they brought themſelves *under the Law*, and were *entangled againe with the yoke of bondage* (h).

d) Acts 20. 16. 1 Cor. 5. 8. & 16. 8.

e) Rom. 14. 6.

f) Auguſt. ad Januarium, Ep. 108. & ad Adamant. cap. 16. Theodoret, Bruno in dd. locum.

Non ſimpliciter abrogati ſunt dies feſti, ſed tantum ex parte, quatenus legales erant, & per Moſen populo Iſraelitico præſcripti. Zanch. in 4. præcept. de diebus Feſtis, q. 1. *Hookers* Eccleſ. Polic. l. 5. ſect. 70.

g) *Nos non ſimiliter obſervamus: non enim calendas colimus, nec dies feſtos, ſicut illi in luxuria & gula, ſed in ſinceritate animæ opulamur.* Hieron. in Epiſt. ad Galat. c. 4. (h) Galat. 4. 21. & 5. 1.

THE SECOND Objection is, That the Magiſtrates power of making things indifferent to become neceſſary, deſtroyes Chriſtian liberty, *in which* we are commanded by the Apoſtle to *ſtand faſt* (i). Therefore ſuch power is unlawfull.

i) Galat. 5. 1.

THE Anſwer. Neceſſity is two-fold; *Externall, Internall.*

The

The Magiſtrates power neither does nor can make things indifferent to become abſolutely neceſſary *in themſelves*: For that were to *deſtroy the liberty wherewith Chriſt hath made us free* (*a*). But the Magiſtrates power makes things indifferent to be neceſſary in reſpect of *externall neceſſity, for the avoiding of the contempt of authority, and for the ſhunning of ſcandall or offence* (*b*). And in this, our Chriſtian Liberty does not conſiſt; For in all things indifferent GOD commands us to yeild obedience unto the Magiſtrate (*c*).

a) Acts 15.9,10,28. Rom. 14.14. 1 Cor. 3. 22. 1 Tim. 4.1,2,3, 4, 5. Coloſſ. 2. 16.

b) Maſter *Perkins* Comment. on the Galat. Cap. 5. *Willets Synopſis* 9. generall controverſie, q. 7. page 495. Becan. loc. Commun. 33. Sect. 15. *Obligant tantum ſcandali & contemptus ratione.* Hoſpin. de orig. Feſt. Chriſtian. c. 2. Wolleb. Theol. Chriſtianæ l. 2. c. 7. Sect. 14. (*c*) Actions indifferent in the caſe of offence, ceaſe to be indifferent, and come under ſome Commandment of the Morall Law. *Perkins caſes of Conſ.* l. 1. c. 5. Sect. 5.

THE THIRD Objection. Feaſt-daies are Holy-daies (*d*): But no Magiſtrates can make Holy-daies: (becauſe *to ſanctifie daies or make them holy, is the priviledge of Gods power* (*e*). Therefore no Magiſtrate can make Feaſt-daies.

d) In the end of the Calender before the Booke of Common-Prayer.

e) Perth Aſſembly refuted, p. 66, 67, 68.

THE Anſwer. Tis true; no Magiſtrates can ſo ſanctifie daies unto holy uſes, as *to impoſe them upon the Church neceſſarily and perpetually to be obſerved of all and every Chriſtian, under Pain of damnation of ſoul and body*: For this *is the priviledge of Gods power* (*f*). But Chriſtian Magiſtrates, *in their own Dominions*, have authority from God to ſanctifie or appoint days unto holy uſes, *ſo that the ſnare of abſolute neceſſity be not laid upon* mens *conſciences* (*g*). Wherefore Feaſt-daies are Holy-daies, not in themſelves, (by *a quality of holineſſe inherent, and under the Paine of the great curſe* (h) *to be obſerved*, as the Papiſts fondly imagine (*i*) but in reſpect of their holy uſe. In which ſenſe alſo, *the Temple, the Water in Baptiſme, the Bread and Wine at the Communion*, are often called *holy* (*k*).

f) Compare Gen. 2. 2 3. & Exod. 20.10, 11. with Deut. 27,26

g) *Modo conſcientiis abſolutæ neceſſitatis laqueus non injiciatur.* Wolleb. Theol. Chriſtianæ. ibidem.

h) ἀνάθεμα ἔϛω. Gal. 1, 8, 9. (*i*) Concil. Trident. Seſſ. 7. Can. 13. Bellarm. cap. 10. propoſ. 2, Apoc. 1. Sect. 6. Rhemiſt. Apoc. 1. Sect. 6. (*k*) Auguſt. quæſt. 57. ſuper Levit. Baſil. Moral. Reg. 30. Urſin. explicat. catechet. quæſt. 77. & quæſt. 122, Sect. 2. *Willets* Synopſ. pag. 494.

Thus much for the firſt Poſition. We come now unto the ſecond, (to wit, *That the Church of England doth upon juſt and good grounds celebrate the Nativity of our Lord on the* 25.

day of December) which will evidently appeare, when the forementioned particulars are discussed and proved.

SECTION III.

The *severall names and titles of this Feast.*

HIgh and excellent were the titles which the Christian Churches gave unto this Feast.

The Greek or Easterne Church called it, 1. Θεοφάνια, *vel* Θεοφανία *Gods appearing*; because God appeared unto men by the Nativity (*a*); or (to use the Apostles phrase) *God was manifested in the flesh* (b).

2. Ἐπιφάνια, (*c*) THE *appearing* καθ' ἐξοχὴν; implying that this appearing excelled all other whatsoever. But here two things are worthy to be noted: The one is, that the Churches in *Egypt*, because they celebrated *Christs Birth*, and also *his Baptisme*, upon one and the same day, called both those Feasts promiscuously, *Epiphania* (*d*). The other is, That the Moderne Churches have through use and custome of speech, restrained the word *Epiphany*, unto the Feast commonly called, *Twelfth day*: which is celebrated in memory of the miraculous *appearing of a Starre* (e); *by the leading whereof, God did manifest his onely begotten Sonne to the Gentiles* (f).

3. Γενεθλία τῦ σωτῆρος (g) *The Birth day of* THE *Saviour.*

4. Ἡ ἑορτὴ μέγιστος, καὶ πασῶν τῶν ἑορτῶν μητρόπολις (h); *The greater Feast, and the Mother or chief of all Feasts.*

The Latine or Westerne Church called it, 1. *Dies Nativitatis* (i) *The day of* THE *Nativity*, by way of eminencie and dignity.

2. *Luminaria, the Feast of light*; because they used many Lights and Candles at this Feast: or rather, because *Christ*, the light of all lights, *that true light* (k) then came into the world.

3. *Dies natalis Domini* (l) *vel Natalitia Domini, The Birth day of our Lord.*

The

(*a*) ὅτι ἐφανη Θεὸς ἀνθρώποις διὰ γενέσεως. Greg Naz. Orat. 38. Basil. de humana Christi generat.

b) Θεὸς ἐφανερώθη ἐν σαρκὶ 1 Tim. 3. 16

c) Naz. Orat. in S. Lumin. Chrysost. Hom. de Epiph. Do.

d) *In argumento Epistolæ Theophili etiam Epiphaniorum appellationem accommodatum in Ægypto fuisse ad diem natalis Domini ostenditur: quo nomine et diem Baptismi Christi nuncuparent et utrumq; simul die solemni celebrarunt.* Magdeb. Cent. 4. c. 6. Beroald. chron. l. 4. c. 2.

e) τῦ φανομένυ ἀστέρος, Mat. 2. 7.

f) See the Collect, Epistle and Gospel for the Feast of the Epiphany.

g) Naz. Orat. 38.

h) Chrysost. Orat. Panegyr. in S. Philogonium.

i) Amb. Serm. 12, 13, 14, 15.

k) John 1. 5. 9.

l) Hieron, Tom. 9. 82

The Church of *England*, as she is seated in the West, so she imitates the Latine, styling this Feast *Christs Birth day*, *The Nativity of Christ*, or *Christmas day* (a). The signification of which word, *Christmas*, because the name is by some much excepted against, we shall briefly unfold.

The word *Masse* without all question, comes from the Latine word *Missa*: but whether *Missa* be derived from the Hebrew tongue, or be a Latine word corrupted, is no small controversie (*b*).

They that derive *Missa* from the *Hebrew*, conceive that it comes from מסה *Missah*, which signifies *an oblation or offering* (*c*); and is framed by adding the letter ה unto the end of מס a word signifying *Personall service or tribute* (d).

They that account *Missa* to be a *Latine word corrupted*, conceive that the Fathers used it in stead of *Missio*, which signifies *a sending away*: For in antient times when the *Liturgy* or *Publique service* was ended (*e*), and the Communicants addressed themselves to be partakers of *the Lords Supper*, it was a custome (as it is unto this day) *to send away* the younger sort, such as were not yet fully instructed and *Catechised* (*f*). Hence it came to passe, that *Missa* was taken for, and signified *the Lords Supper*; and so *a sacrifice, an oblation* or *offering*. 1. Because *the Lords Supper* is an *Eucharisticall sacrifice*; being a solemne remembrance and celebration of the Propitiatory sacrifice of Christ. 2. Because in *the Lords Supper* we *present* our *bodyes a living sacrifice, holy, acceptable unto God* (*g*). 3. Because when *the Lords Supper* is celebrated, we offer up almes for the relief of the needy members of Christ; which is a kind of spirituall *sacrifice* (h).

We see then however the derivation of the word *Missa* may be disputed, yet on both sides it is agreed, that the signification thereof is *a sacrifice, an oblation*, or *offering*. And if so, why may not the day on which we solemnize *Christs Birth*, be properly and fitly called *Christmas day*; it being a day full of *Offerings*, full of *Sacrifices* (*i*) unto *Christ*? On this day we *offer up spirituall sacrifices* (k): we *offer sacrifices of*

a) Booke of Homil, Tom. 2. Hom. 12. See *Proper Psalms and Lessons* in the Booke of Common Prayer.

b) Bucan. loc. com. 48. Sect. 1. Ursin. explic. catechet qu. 80.

c) מסת נרבת *Oblationem sponteneã.* Deut. 16. 10. Συνώνυμα *hic connectuntur; et posterior vox Hebraica, tanquam prioris exegetica subjicitur.* Consule Vatabli Annot. & Translat. Genevenses.

d) Ruchlin. de Rudiment. Hebr. lib. 2.

e) *Post* λειτουργίαν *publicam.* Ursin. Explicat. Catechet. quest. 75. sect. 1.

f) Ambr. epist lib 5. epist. 33. *Fit Missa Catechumenis.* Aug. de Temp Serm. 237.

g) Rom. 12. 1.

h) Phil. 4. 18. Heb. 13. 16. *Est enim Eleemosyna hostia quædam, quam* DEO *offerimus, benefaciendo egenis Christi membris.* Pasor. Lex pag. 297.

i) *Sacrificale opus est annunciare Evangelium.* Orig in Epist. ad Rom. lib 10. ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ. Rom. 15. 16. *Ipsum mihi sacerdotum, est prædicare et Jero oblationem.* Chrysost in Epist. ad Rom. Homil. 29.

k 1 Pet. 2. 5.

praiſe (a); we offer ſacrifices of thankſgiving (b); we offer ſacrifices of joy (c); we offer ſacrifices of righteouſneſſe (d); and the Scriptures tell us, with ſuch ſacrifices God is well pleaſed (e).

a) Heb. 13 15. b) Pſal. 107. 22. & 116. 17. Amos 4. 5. (c) Pſal. 27. 6. (d) Deut. 33. 19. Pſal. 4. 5. & 51. 19. (e) Heb. 13. 16.

SECTION IV.

That the Feaſt *of the* Nativity *is grounded upon the Scriptures.*

THe Scriptures, as well the Old as the New Teſtament abundantly ſet forth the great eſteeme we ought to have of *the Birth-day of Chriſt*.

GOD promiſed *this day*, when He *ſaid unto the* Serpent, *The ſeed of the woman ſhall bruiſe thy head* (a).

The Patriarch *Abraham* (ſaith our Saviour) *rejoyced to ſee this day* *.

The Patriarch *Jacob* foretold *this day*, ſaying, *The Scepter ſhall not depart from Judah, nor a Law-giver from between his feet, untill* SHILOH (that is, CHRIST) *come* (b).

The Prophet *Iſaiah* markes out *this day* as a ſpeciall (c) and wonderfull day; BEHOLD, *a Virgin ſhall conceive and beare a Sonne, and ſhall call his name Immanuell* (d). Nay, ſo raviſhed is he with the conſideration thereof, that he rejoyces with the Church, as if *the day of Chriſts Birth* were then come: *The People* (ſaith he) *that walked in darkneſſe, have ſeen a great light: they that dwell in the land of the ſhadow of death, upon them hath he ſhined. They joy before thee, according to the joy in harveſt, & as men rejoyce when they divide the ſpoile. For unto us a Child* IS *born, unto us a Son* IS *given* (e).

In the Prophecy of *Zechariah* (f), *Thus ſaith the* LORD *of Hoſts*, BEHOLD *I will bring forth my Servant* (Chriſt) *the* BRANCH (g). *In that day ſhall ye call every man his neighbour under the vine, and under the figge-tree.* For at *the Birth of our Saviour the Prince of Peace*, there was peace throughout the whole world (h).

a) Gen. 3. 14, 15. * John 8. 56. Upon which Text read Biſhop *Andrews* Serm. and the Annotations of the Aſſembly of Divines. b) Gen. 49. 10. See *The Scriptures Harmony*, pag. 44, 45. c) *Quoad dies, æquales omnes; quoad res, quæ in ils peraguntur una eſt præſtantior alia.* Hoſpin. de orig. Feſt. Chriſtian. cap. 2. d) Iſa. 7. 14. e) Iſa 9. 2, 3, 6. f) Zech. 3. 8. 10. g) *Cujus nomen eſt* Germen: *hoc eſt quod alii prophetæ prædixerunt, vocarunt*q; Germen ut Iſa. 4. 2. Germen Domini; & Jer. 33. 15. Germen David, *vel* Germen Juſtitiæ. Quibus locis Chaldæus Paraphr. vertit *Meſſiam*. Vatab. in dict. locum.

h) Iſa. 2. 4. & 9. 6, 7, 8. & 11. 6, 7, 8, 6, 10. Paul. Oroſ. lib. 6. c. 21. Iſidor. Peluſiota. l. 4. Ep. 203. *Natalis Domini, Natalis eſt pacis.* Leo. Mag. in Solemn. Nat. Ser. 6. cap. 5. Vict. Strigel. Schol. Hiſt. in Chro. Melanct. l. 2. de 3. Mon. p. 419 Func. Chro. fol. 91. Genebr. Chro. p. 479.

This

This day the Apoſtle calls *the fulneſſe of time*(i); when *the day* came, men and Angels were filled with unſpeakable joy and admiration. BEHOLD, *(ſaid the Angel of the Lord unto the Shepherds) I bring you good tydings of great joy, which ſhall be unto all people. For unto you is born* THIS DAY, *in the City of David, a Saviour which is* CHRIST THE LORD. *And ſuddenly there was with the Angel a multitude of the heavenly hoſt praiſing* God, *and ſaying, Glory to God in the higheſt, and on earth peace, good will towards men* (k).

i) τὸ πλήρωμα τῦ χρόνυ. Gal. 4. 4. *Unum & idem Spiritus Dei, qui in Prophetis quidem præconavit, quæ & qualis eſſet adventus Domini, in ſenioribus autem interpretatus eſt bene, quæ bene prophetata fuerant: ipſe & in Apoſtolis annunciavit plenitudinem temporum adoptionis veniſſe, & proximaſſe regnum cælorum, & inhabitare intra homines credentes in eum qui ex Virgine natus eſt*, Immanuel. Iren. adverſ. Hæreſ. l. 3. cap. 25. k Luke 2. 10, 11, 13, 14.

Having then *the Patriarchs, Prophets, the people of* GOD, *and the* very *Angels* themſelves for an example of our *rejoycing* at the day of Chriſts Birth: it is agreeable to the Word of GOD, and manifeſtly grounded thereon, that the *Feaſt* or *day of our Saviours Birth*, ſhould be celebrated withall poſſible joy and publique thankſgiving unto God.

SECTION V.

That *this Feaſt was duly celebrated by the Chriſtians in all ages; and is approved by all Reformed Churches.*

THough we cannot with ſome (a) peremptorily affirm, that *the Feaſt of the Nativity* was kept by the Apoſtles; yet will we not with others (b) obſtinately deny it: Becauſe *the Apoſtles and other Chriſtians, as they uſed other things in different, ſo alſo they freely uſed Feaſts* (c), and might in probability uſe this; it being a Feaſt obſerved in the times of the Apoſtles. For CLEMENT, a glorious Martyr of *Chriſt Jeſus*, whom S. *Paul* reckons (d) amongſt his *fellow*

a) *Perhibent, Apoſtolos, ut omnes illi dies quibus Servator noſter ad ſalutem atq; diſciplinam noſtram aliqua peregiſſet myſteria, ſacri eſſent, atq; apud poſteros majori haberentur veneratione, eos primum religioſe coluiſſe quamdiu vixiſſent. Cujuſmodi ſunt dies Dominici, Natalis, &c.* Polyd. Virgil. de invent. rerum. lib. 6. cap. 8. b) *Perth Aſſembly refuted*, pag. 79, 80. (c) *Apoſtoli et alii Chriſtiani, ut aliis rebus adiaphoris, ita etiam feſtis libere uſi ſunt.* Magdeb. Centur. lib. 1. cap. 6. (d) As *Euſebius* ſaith, Eccleſ. Hiſt. lib. 3. cap. 4.

labourers

labourers in the Gospell, whose names are in the Bookes of life (e) writes thus unto the Christian Church; *Brethren keepe diligently Feast dayes, and truly in the* FIRST *place the day of Christs Birth* (f).

e) Phil. 4. 3.

f) *Dies Festos agitate fratres, ac primum quidem Diem Natalis.* Clement. Const. Apost lib. 5. cap. 12. This Author is cited by Mr. *Ley*, in his *Sunday Sabbath*, pag. 167. and by Mr. *R Byfield*, in his *Doctrine of the Sabbath*, pag. 150. and by Doctor *Toung* in *Dies Dominica*, pag. 82. and he is the onely Author cited by them for the Lords day in this first Age. Why should any grudge us the same Liberty?

In the second age.

From the yeare 100. unto 200.

TELESPHORUS, in his Decretall Epistle saith (g) *It is ordained that in the holy night of the Nativity of our Lord and Saviour, they dos celebrate Publique Church services, and in them solemnly sing the Angels Hymne, because also the same night he was declared unto the Shepherds by an Angel, as the truth it selfe doth witnesse* (h).

THEOPHILUS Bishop of *Cæsarea* in *Palestine*, saith, that *We* OUGHT *to celebrate the Birth-day of our Lord, on what day soever the* 25. *of December shall happen* (i).

g) *Statutum est, nocte sanctæ Nativitatis Domini Salvatoris, Liturgias celebrent, & hymnum Angelicum in eis solemniter decantent, quoniam et eadem nocte ab Angelo pastoribus nunciatus est, sicut ipsa veritas testatur.* Telesph Epist. decret. Tom. 1. Concil. pag. 117.

h) Luke 2. 8. unto verse 10.

i) *Domini natalem quocunque die 8. Calend. Jan. venerit, debemus celebrare.* Magdeb. Centur. 2. cap. 6. Hospin. de orig. Fest. Christ. Mens. Decemb. die 25. *Theoph.* Approved by M. *Perkins*. 2. Vol in his Demonstrat. of the Probleme, p. 597.

In the third age.

From the yeare 200. unto 300.

CYPRIAN begins his *Treatise on the Nativity* in this manner; *The much wished for, and long expected Nativity of Christ is come, the famous Solemnity is come; and in the presence of her Saviour the holy Church throughout the World does render thanks and praises unto her Visitour* (k). From which words it doth most evidently appeare, (saith learned *Zanchy*) *That the day of Christs Birth had been a Solemne Festivall to the whole Church, and was* ACCUSTOMED *to be kept Holy, before that time.* *

k) *Adest Christi multum desiderata et diu expectata Nativitas, adest solemnitas inclyta; et in præsentia Salvatoris gratus et laudes visitatori suo per orbem terrarum sancta reddit Ecclesia.* Cypr. de nativit. Christi, Tom. 3. Approved by *Zanchy* in 4. præcept. q. 2. Thes. 2. and Mr. *Perkins* dd. ll. p. 492. * Vid. Zanch. ibid.

In the fourth age.

From the yeare 300. unto 400.

At NICOMEDIA (a City of *Bithinia*) *When the Festivall day of Christs Birth came, and a multitude of Christians of all ages, had assembled together in the Temple to*

celebrate

celebrate that Birth-day, Diocleſian *the Tyrant, having gotten as it were a fit time, and an advantageous occaſion, whereby he might accompliſh his madneſſe and fury, ſent men thither to incloſe the Temple, and to ſet it on fire round about; and ſo conſumed them all to aſhes, even twenty thouſand perſons* (l).

l) *Apud Nicomediam quum natalis Chriſti feſtum adeſſet dies, et multitudo ætatis omnis, quæ Chriſti nomine cenſetur, in Templo Natalem eum celebratura convenisſet, Diocleſianus tyrannus veluti opportunum tempus et lucroſam occaſionem nactus, per quam veſaniam et furorem ſuum adimpleret, miſit eo qui templum clauderent, et ignem circumcirca accederent; et ſic eos omnes viginti millium numerum explentes in cinerem redegit.* Niceph. Hiſt. Eccleſ. l. 7. c. 6.

BASIL the Great, hath left us one Sermon which he preached on Chriſts Birth-day.* * Baſil. Mag. Tom. 1. Fol. 466.

NZIAMZEN in an Oration *upon the day of Chriſts Nativity*, ſaith, *I am confident that the heavenly powers doe alſo this preſent day celebrate the Feaſt together, and leap exceedingly for joy; if verily they be endued with the love of* GOD *and men* (m).

m) *Virtutes cæleſtes quoque hodierno die ſimul Feſtum celebrare ac lætitiæ geſtire confido; ſi quidem hominum deique amore præditæ ſint.* Greg. Naz. Orat. 38.

AMBROSE hath left us ſixe moſt Divine Sermons which he preached *on the Anniverſary day of Chriſts Birth* (n).

n) Ambr. Serm. 12, 13, 14, 15, 16, 17.

EPIPHANIUS *recordeth this day among the ſolemne Feaſts of the Catholique Church* (o).

o) Epiph. libro, cui titulus eſt, *Compendiaria vera doctrina de fide Cathol. et Apoſt. Eccleſ. ad fin. lib. adverſ. Hæreſ.*

HIEROME ſaith, that *the day kept in memory of our Lords Nativity, is the day on which the ancient report runnes he was borne* (p).

p) *Dies, qua traditur natus.* Hieron. Tom. 9. pag. 82. G.

VALENTINIAN, Emperour of the Weſt, THEODOSIVS the Great, and his ſonne ARCADIVS, Emperours of the Eaſt, by Imperiall decrees authorized *the Feaſt of the Nativity* (q).

q) Zaga Zabo, quoted by *Willet* in his Synopſ. 9. gen. controverſ. 8. pag. 406.

In the fifth age.

From the year 400. unto 500.

CHRYSOSTOME hath one Homily or Sermon *on the day of Chriſts Birth* (r). MAXIMUS Biſhop of *Tours* in *France* hath ſix (ſ). LEO the Great, hath ten (t). CHRISOLOGUS one (u). FULGENTIUS one (x). Hitherto are the daies of the *Pure and Apoſtolique Church* (y).

r) Vide Chryſoſt. opera, poſt expoſit. cap. 1. Lucæ.

ſ) Vid Homil. Hyemalis Maximi Epiſc. Turonenſ. (t) Leo. Mag. in ſolemnit. Nativ. Dom. (u) Chryſol. ſect. 172. (x) Fulgent. Hom. l. 1.

y) *Eccleſiæ Apoſtolicæ nomine intelligo, uſq; tempora Gelaſi Epiſc. Rom.* An. Dom. 495. Zanch. in 4. præcept. Theſ. 2. de dieb. feſtis.

Now that *the Birth day of Christ* was duly solemnized from the first 500. yeares downward (z), even to the times of *Reformation*, is as cleare as the Sunne at noon day (a): And therefore we shall omit the proofe thereof, (esteeming it no lesse ridiculous then unprofitable, to insist on that which no man denies) and come directly unto the *Reformed Churches*, whose judgement and practice in this particular, we shall faithfully deliver; that the mouthes of all such may be stopt, who under a false and vaine pretence of seeking *an Uniformity in Discipline with other Reformed Churches* (b), doe defame and endeavour to suppresse the most antient and commendable observation of this and all other Feast-dayes whatsoever.

The Churches of HELVETIA, or *Switzer-land*. *We* (say they) *give no way at all to Jewish observances and superstitions; for we believe not, that one day is more holy then another; but we celebrate the Lords day, not the Sabbath, freely and unconstrained. And these Churches we exceedingly approve of, which according to Christian liberty, doe religiously celebrate the memory of our Lords Nativity, Circumcision, Conception, Passion, Resurrection, Ascension into Heaven, and the sending downe of the Holy Ghost upon his Disciples* (c).

The Churches of BOHEMIAH. *Many of the ancient Ceremonies* (say they) *and such as were brought in by custome, so neare as may be, are retained among us even at this day: of this sort be certaine daies appointed for Feast-daies and Holy-daies; as the Lords day, the Nativity of Christ, &c.* (d)

The Church of BREMEN keepes the Festivall day of *Christs Birth* (e).

The Church of AVSPVRG. *As for us we teach that those traditions are not to be condemned, which command nothing against the Lawes of God, and have a civill use and end, namely, such as are ordained to this end, that things might be done orderly in the Church. Of which sort are the traditions about Holy-daies, the Lords day, the Nativity, &c.* (f)

The Churches of SAVOY, POLAND, HVNGARY, SCOTLAND, (g) FRANCE *and* THE LOW-COVETRIES, *doe allow the Feasts that belong to Christ; his Nativity, Circumcision, Passion, &c.* *

The

z) *Justin* Emperour of the East, about the yeare of salvation, 523. decreed, that the Feast of the holy Nativity of Christ should be observed. *Niceph. Hist. Eccles. l. 7. c. 28.*

a) See the Magdeburg Centuriatours in every Century, c. 6.

b) *Perth* Assembly refuted, pag. 85, 86.

c) Harmon. Conf. s. Sect. 16. Confes. Helvet. poster. c. 24.

d) Confes. of *Bohemia*, chap. 15.

e) See the second Register in the end of the Psalms, translated by *Ambr. Lobwasser.*

f) Conf. of *Auspurg*, Art. 4.

g) Ley. *Sunday a Sabbath*, pag. 173.

* Dr. *Rainolds* cont. with *Hart.* c. 8. d. 2. Vid Harm. Confes. in Catalogo Confessionum.

The Churches of DENMARK, SWEDEN, and all other LUTHERAN Churches, doe ſolemnly obſerve the Feaſt of *the Nativity of Chriſt*, and on that day uſe proper Hymnes of thanksgiving, made by *Martin Luther* himſelfe (g).

The Church of GENEVA, *does celebrate the day of the Nativity* (h).

In FRANCE *their moſt notable Preachers give the Communion on that day; as did alſo the antient Primitive Churches throughout the World* (i). *So did the* SCOTTISH *Church alſo for* 800. *years after Chriſt before ever it was polluted with Popery* (k).

ZUINGLIUS, Rector of the Church of *Zurich*, accounts the *Birth-day of our Lord* amongſt thoſe Holy-dayes, which he would have obſerved (l).

ZANCHY, Profeſſour of Divinity in the Univerſity of *Heydelberg* & an eminent Father of the Proteſtant Church, expreſly affirmeth, *Though the Church of Chriſt be at liberty to chooſe unto her ſelfe what dayes ſhe ſhould have to be ſanctified*, or ſet apart unto holy uſes; *yet it is better, more worthy of praiſe, and more profitable to ſanctifie thoſe which the Ancient the Apoſtolique, and the purer Church hath alſo accuſtomed to ſanctifie; Namely the day of Chriſts Birth, Paſſion, Reſurrection &c.* (m)

POLANUS, Profeſſor of Divinity in the Univerſity of *Baſil*, placeth *the Feaſt of the Nativity of Chriſt* under the title of *The Anniverſary Feaſts of the New Teſtament*; which he defines to be, *Holy times appointed among Chriſtians for the Worſhip of God in publique*; That is, *For to maintaine the conſent of faith amongſt themſelves by the preaching of Gods Word, and the uſe of the Sacraments, and With one accord to yeeld due worſhip unto God, in the ſacrifice of thanksgiving, prayers and almes* (n).

g) See the Pſalmes, Hymnes, and ſpirituall ſongs of Dr. *Martin Luther*, commonly uſed in their Churches.

b) *Perth* Aſſembly refuted, pag. 85.

i) Ambroſ. Serm. 17. *Alii quotidie communicant corpori & ſanguini Dominico, alii certis diebus accipiunt; alibi nullus dies intermittitur, quo non offeratur, alibi Sabbato tantum et Dominico, alibi tantum Dominico: Eiſi quid aliud hujuſmodi animadverti poteſt, totum hoc genus rerum liberas habet obſervationes.* Aug. Ep. 118.

k) See the life of *Will: Cowper* Biſhop of *Galloway*, pag. 12.

l) Zuingl. Tom. 1. Art. 25.

m) *Quanquam Eccleſiæ Chriſti liberum eſt, quos velit, dies ſibi ſanctificandos eligere; honeſtius', tamen eſt, laudabilius, atque utilius, eos ſanctificare, quos etiam vetus atq; Apoſtolica pariorq; Eccleſia ſanctificare ſolita eſt; nempe, Diem Natalis, Paſſionis, Reſurrectionis Chriſti*, &c. Zanch. in 4. præcept. de diebus Feſtis, q. 2. Theſ. 2. & ſeqent. *Item*, in confeſ. Chriſt. Rel. c. 25. ſect. 30. (n) *Tempora ſacra cultui divino inter Chriſtianos deſtinata publice,* ——— *ad alendum fidei conſenſum inter ipſos per prælicationem verbi dei et uſum Sacramentorem, et exhibendum unanimiter cultum Deo debitum in ſacrificio gratiarum actionis precum et eleemoſinarum.* Polan. Syntag. Theol. l. 9 c. 35.

JOHN GERHARD, Professor of Divinity in the Univer-sity of *Jena*, hath gathered together many excellent and godly sentences out of the ancient Fathers for the furtherance and help of our meditations *on the day of Christs Nativie* (o).

And what shall we more say? For the time would faile us to tell of *Melanction*, (p) of *Bullinger*, (q) of *Bucer*, (r) of *Ursin*, (s) of *Hemingius*, (t) of *Chytræus*, (u) of *Hooker*, (w) of *Andrews*, (x) of *Boys*, (y) of *Rainolds*, (z) and many others famous for piety and learning, who by their Sermons, Writings, Examples, have justified the yeerly Observation of *Christs Birth day*.

Wherefore seeing we are compassed about with so great a cloud of witnesses, we must according to the truth affirme, *That the Celebration of this Feast is confirmed by the judgement and practice of the Christian Church in all ages.*

o) *Ex veteribus Ecclesiæ doctoribus collegi.* Gerhard. Aphoris. Epist. Ded. & p. 63. usque ad pag. 70.
p) *Melanch.* Annot. in die Nat. Chr. par. 3
q) *Bulling.* Decad. 2. Serm. 4.
r) *Bucer.* in Mat. cap. 12. loc. de feriis.
s) *Ursin.* Tract. Theol. in 4. Præcept.
t) *Heming.* in lib. Homil.
u) *Chytræus* in Dispos. Epist. sub initio.
w) *Hook.* Eccl. Pol. l. 5.
x) Bishop *Andrews* his Sermons.
y) *Boys.* on the Festiv. Epist. & Gospels.
z) *Rainolds* Conf. with *Hart*, c. 8. divis. 2.

SECT. VI.

That *our Saviour Was borne on the* 25. *day of* December.

FOr the right understanding of this Position, we must know, that *Julius Cæsar*, 44. yeares before the Birth of *Christ*, (a) observing the falsenesse of the Accompt then in use, ordained the year to consist of 365. dayes and 6. houres, which 6. houres in 4. yeares made 24. houres, or a day Civill, and were added unto the end of *February*: By reason whereof every fourth yeare contained 366. dayes, and was called *Annus Bissextilis*, the Bissextile or Leap-yeare, because the sixth of the Calends of March was twice written (b).

This Accompt for many years seemed to have no *sensible* errour; (c) yet in progresse of time it was discovered to be not so exactly agreeable with the *naturall motion* of the Sun. For the *Julian* yeare exceeding the true *Solar* yeare 10. minutes and 48. seconds, caused the *Equinoxes* and *Solstices* yearely to change their places and flye back so many minutes and seconds. Whereupon Pope *Gregory* the XIII. by

a) Bucholz. Ind. Chronol. pag. 114, 115.
b) *Nam* 24. *Februar. divi Matthiæ vigilia celebratur atque ita festus dies* 25. *differtur, nihilo secius tam die vigiliæ, quam die festo* 6. *Calend. Martias dicitur.* Vide Compendium Pier. Valerian. Bellunens. Sphæram, pag. 223.
c) *Sol abscindit circulum signorum in* 365. *diebus et quarta unius diei præterrem modicã, quæ nullius est sensibilitatis.* Spher. Johan. a Sacrobosco. c. 4.

by the advice and direction of *Antoninus Lilius*, and other excellent Mathematitians, in the yeare of *Christ*, 1582. did correct the Calendar; making the yeare to consist of 365. dayes, 5. houres, 49. minutes, 12. seconds: (*d*) And that the *Vernall Equinoxe*, which then was on the 11. day of March, might be reduced unto the 21. of March, as it was at the time of the first *Nicene Councell*, (*e*) *he commanded* 10. *dayes in the month of October*, viz. *from the* 4. *day to the* 14. *to be left out; so as the* 4. *day of the month was accounted for the* 14. *day* (*f*). Hence it comes to passe, that the new Accompt is alwayes 10. dayes before the old.

But as to the precise *day of Christs Nativity*, both Accompts are erroneous: For if we summe up the excesse of the *Julian* yeare (which is, as we said, 10. minutes and 48. seconds) from the time of *Augustus Cæsar*, when our *Saviour* was borne, untill the yeare 1643. we shall finde that the *Winter Solstice* is gone back from the 25. day of *December*, (*g*) 12. dayes 7. houres, 44. minutes, 24. seconds: And therefore the *Gregorian* Accompt (being grounded on the *Nicene Councell*, when as it should have been reduced to the time of Christs Nativity) erreth almost 2. dayes; but the *Julian* Accompt more then 12. dayes; and which is so much worse, is going every yeer farther and farther from the truth (*h*). Nevertheless we grant that the *Julian* Accompt, though it remaine un-reformed, may yet for some hundred of yeares be used without any grosse and palpable disordering of the times.

d) Eustach. Phyl. parte 2. Tract. 1. de Mundo & Cœlo. quest. 6.

e) An. Dom 325. according to *Buchol-zerus*, but 320. or 322. according to others.

f) *Iussit Papa in mense Octobri à* 4. *usq; ad Octob* 14. *præterirì dies* 10. *ita in quartum mensis dies haberetur pro decimo quarto die: ut æquinoctiorum ac Solstitiorum dies reducerentur ad antiquas illas metas, quas in Concilio Niceno determinarunt S.S. Patres.* Buchol. z. Ind. Chron. pag. 714.

g) *Tempore Augusti Octaviani, ut observat Plinius, brumæ dies vigesimo quinto decembris erat: quo die natus est Christus asserto noster.* Valer. Bellunen. compend in Sphæram, p. 224. In the time of *Augustus Octavian*, as *Plini* observeth, the shortest day was on the 25. of *December*, on which day Christ our Redeemer was borne (h). *Nisi annus aliquando corrigatur futurum olim est, ut saluti nostræ natalitiis dies, qui brumales olim erant, in vernum tempus invadant, Paschæ in ætatem.* Valet. Bellunen. d. l.

Having now laid open, wherein and why these Accompts differ, as also how they may with ease be reduced unto the just and exact day of *Christs Nativity*; we proceed to the proofe of that wherein both Accompts agree, (*i*) *to wit, That Christ was borne on the* 25. *day of December*, which we shall evidence by the cleer testimonies of the Fathers and other approved Writers, Ancient and Moderne.

i) Vide Calend. Julianum & Rom. *Baron.* apparat. ad annal. Eccles. sub finem. *Genebr.* Chron. lib. 3. pag. 479. *Gualterus* Tab Chronograph. à Christo nato. fol. 2. *Gorden Lesnor* Chr. Tom. 2. in Appar. c. 4.

AMBROSE his expression is divine & elegant; (k) *Length of nights had possessed the whole day, had not the comming of Christ shined gloriously in the very shortnesse of dayes: Who, as by his Birth he dispelled the darknesse of mens sins, so also in the day of his Nativity he cut off the darknesse of night; and by one and the same rising brought light as wel to men as days. Whence it is no mervaile if the day increaseth, which is clothed with a double splendour of brightnesse.*

AUGUSTINE saith (l) *John was borne as the Church by tradition teaches, on the 24 day of June, even when the dayes begin to shorten;* (m) *but our* LORD *was borne on the 25. day of December even when the dayes beging to lengthen. Hear* John *himselfe confessing; He must increase, but I must decrease* (n).

CHRYSOSTOME, *that wise Interpreter of the secrets of God, the eye of the Church in Byzantium* (now called Constantinople) *and of all other Churches* (o) after an inquisite debate of this point, concludeth thus. *Christ, who at the Nativity of* John *had now been conceived three moneths in the pure and undefiled womb; to the end that he himself also should fulfill nine months according to the course of humane birth, there remained for him six months more; which six months are from the 24. of* June *unto the 25. of* December. *And when nine months were ended, in the beginning of the tenth,* CHRIST *was borne in the world* (p).

k) *Occupaverat totum diem noctium longitudo, nisi in ipso dierum brevitate Christi refulcisset adventus: qui sicut ortu suo humani generis peccatorum tenebras discussit, ita et die Nativitatis suæ caliginum tenebras amputavit, et uno eodemque ortu lucem pariter intulit et hominibus et diebus. Unde non est mirum si crescit dies, qui gemino fulgoris splendore vestitur.* Ambros. Ser. 13.

l) *Johannes natus est, sicut tradit Ecclesia, Octavo Calendas Julias, cum jam incipiunt minui dies. Dominus autem natus Octavo Calendas Ianuarias quando jam incipiunt crescere. Audi ipsum Ioannem confitentem:* Illum opportet crescere, me autem minui. August. in Psal. 132. & de Trin. lib. 3. c. 5. *m* According to the true accompt; from which the *Iulian* hath valued more then 10. dayes, as we shewed before. *n* John 3. 30.

(o) Ὁ τοῦ Θεοῦ αὐποῤῥήτων σοφὸς ὑποφήτης Ιωάννες, ὁ τῆς ἐν Βυζαντίῳ ἐκκλησίας καὶ πάσης ὀφθαλμὸς. Isid. Pelusiota. lib. 1. Epist. 156. p *Christus qui in nativitate Ioannis jam trium mensium incorruptæ vulvæ fuerat conceptus, supererant ei, ut et ipse secundum humanum nativitatem suppleret menses novem, alii menses sex, qui nunc est Octavo Calendas Iulias in Octavo Calendas Ianuarius sunt menses sex. Quibus suppletis novem mensibus, initiante decimo Christus mundo natus est.* Vide Chrysost. expos. cap. 2. Lucæ.

OROSIUS saith, *Christ was born on the 25. day of* Decemb. *when all encreases of the ensuing yeer do first begin* (q).

BERNARD saith, *Christ was born in winter, he was born in the night* (r). And he thus begins his third Anniversions Sermon preached on that day, *Great truly (my most beloved*

q) *Natus est Christus* VIII. *Kalend Ianuarii, quando primum incrementa omnia anni venientis incipiunt.* P. Oros. lib. 7. cap. 2.

r *Hieme natus est, nocte natus est Christus.* Bern. in Nat. Dom. Serm. 3.

Brethren)

Brethren) is this dayes Solemnity of our Lords Birth; but the ſhortneſſe of the day conſtraines to ſhorten my Sermon: Nor let any one marvaile that my words are brief, ſince on this day GOD *the Father did abreviate the Eternall* WORD.

BEDA, ſtiled, *The Venerable*, a man renowned for his great knowledge in Antiquities, and very skilfull in the calculation of times, aſſerteth poſitively, *That the Nativity of our Saviour Jeſus Chriſt was on the* 25. *day of* December *.

NICEPHORUS ſaith, (ſ) *It was then the* 25. *day of* December; *when, O thou* WORD OF GOD, *the unſpeakable myſtery of thy goodneſſe and love towards mankind, and the exceeding great myſtery of thy marvelous birth was accompliſhed.*

CHEMNITIUS ſaith, *It is the common opinion that the* 25. *day of* December *ſhould be hallowed for a remembrance of the day of the Lords Nativity.*

GENEBRARD hath ſhewed *out of thir owne Accompts and Kalenders, that the Egyptian and Greek Churches did celebrate the Birth-day of Chriſt as we doe, on the* 25. *day of* December (u): So did *the Arabian, Perſian, and Syriack Churches*, as learned Maſter *Gregory* hath fully proved (w).

And though concerning this matter the Scriptures have given no peremptory determination, (for then diſpute were impious, and tradition needleſſe) yet ſo farre are they from being repugnant, that upon a judicious examination they will appeare to be very conſonant thereunto.

When our *Saviour* was Baptized of *John, he began to be about thirty yeers of age*, ſaith Saint *Luke* (x). Had he onely ſaid, *he was about thirty years*, we might have conceived him to have been as well ſomwhat more as leſſe: but by adding theſe words, *He began to be*, the Evangeliſt implyes that he was not yet full thirty years, and yet he wanted but little, perhaps one day or two; for he was well nigh, *he* BEGAN (ſaith he) *to be about thirty years of age*. And indeed the entring into his Miniſtry at the time of his Baptiſme (which all

* Beda. Tom. 1. in Ephemer. Menſ. Decemb.

ſ *Vigeſimus et quintus tum menſis Decembris erat dies, quam ineffabile pietatis et amoris erga genus humanum tuæ*, Verbum Dei. *maximumque inenarrabilis partus perficitur myſterium.* Niceph. Hiſt. Eccleſ. lib. ca. 1, 12.

t *Vulgaris opinio eſt, 25. diem Decembris eſſe memoriæ Natalis Domini ſacram.* Chem. Harm Evang. cap. 8.

u Genebr. Chron. l. 2. p. 266, 267.

w See his *Notes and Obſervations*, chap. 34,

x Luk. 3. 21 23.

y) Broald. Chron. l. 3. cap. 1. Chemnit. Harm. Evangel. in Prolegom c. 3. & Polan. Syntag. Theol. l. 6. c. 55. Becan. Loc. commun. 47. sect. 37. & Numb. 4. 23. 30. 47. *Siquis triginta ætatis annos non impleverit, nullo modo presbyter ordinetur, etiam si valde sit dignus; quia & ipse dominus tricesimo anno baptizatus est, et cæpit docere.* Mart. Brach. lib. can. Græc. c. 10.

all men grant hee did) (y) is a sufficient proofe that he wanted very little and no considerable time of being *Thirty years old* (z).

After his Baptisme *immediately the Spirit driveth him into the Wilderneſſe* (a). And though *beyond Jordan* (b) there were many Wildernesses at hand, yet let us admit for his journey 5 dayes.

He was there in the Wilderneſſe (c). 40 dayes.

When those dayes were ended the Devill taketh him up into the holy City, and setteth him on a pinacle of the Temple: Afterwards, *taketh him up into an exceeding high mountaine, and sheweth him all the Kingdomes of the world, and the glory of them in a moment of time* (d). For which (though for ought we know these temptations might be within the space of one day) yet we admit 2 da.

The Devill having *left him*, Christ returneth unto *Bethabara beyond Jordan, where John was Baptizing* (e). For which let us admit, as we did for his progresse 5 da.

He was with *John* (f) 3 da.

The day following, he began his journey towards *Cana of Galilee* (g); a Town distant from *Bethabara* 66 English miles (*h*). For which let us admit 6 da.

a) Mark 1. 12.
b) John 1. 28.
c) Mat. 4 1, 2. Mark 1. 13. Luke 4. 2.
d) Mat. 4. 5. 8. Luk. 3. 5.
e) John 1. 28.
f) The first day is expressed, Joh. 1. v. 26. The second, ver. 29. The third, ver. 35.
g) Compare Joh. 1. 43 with chap. 2. 1.

(*h*) According to the descriptions of *Canaana* set forth by Mr. *John More*, and Mr. *John Speed*, which are of all others the exactest.

i) John 2. 1. *There was a marriage in the said Cana* (*i*), after his comming thither 3 da.

k) Judges 14. 10, 17. And because we read of a marriage-feast that *lasted seven dayes* (k), we shall admit that this feast also, (though probably it was not so long) lasted 7 da.

l) John 2. 12. *After this* marriage feast, *that is*, when this feast was ended, *Christ went down to Capernaum* (l); a Town distant from *Cana of Galilee* neer 30. English miles. For which journey let us admit 3 da.

m) John 2. 12. *He continued not there many dayes* (m): let us grant 6 da.

Then *the Jews Passeover was at hand, and Jesus went up to Jerusalem*

Jerusalem (n); distant from *Capernaum*, 72. English miles. For which journey let us allow 8. da.

He was at *Jerusalem* some certaine daies before the *Feast of the Passeover* (o): let us admit 4. da.

In all 92. dayes.

These summed up, amount unto 92. dayes, or 3. months; so that (if conjectures guided by reason doe not very much faile) our Saviour at the first Passeover after his Baptisme was 30. yeares old, and about 3. months: At the second Passeover (p) was 31. yeares old, and about 3. months: At the third Passeover (q) was 32. years old, & about 3. months: At the fourth Passeover (r) was 33 yeares old, and about 3 moneths: (s) on the eve whereof he was crucified, which the Jewes call *the Preparation day*; (t) and was the 25 day of *March* (u) Now accompting 92 dayes backward from the 25 day of March, the Birth-day of our Saviour will fall neer the 25 day of *December* according to the testimonies of the Fathers and Writers before alledged; and the tradition of the Churches of God.

Howbeit of late there are risen up a sort of wild-braind Zelots; who carried on with an earnest desire of introducing all manner of novelties (whereby *the antient and Apostolicall Church of England* * might be rendred contemptible) have buzzed into the heads of some ignorant people, that Christ was born in the moneth of *September*, when the Sun entring into *Libra* makes the second *Equinoctiall*. An opinion not dreamed of, untill *Beroaldus* published his *Chronology*: (y) and it is worth our paines to observe, how well the Master and Schollars do agree touching the age of our Saviour.

Beroaldus saith, that Christ lived 32 yeares and a halfe: * And by those words of Saint *Luke*, *Jesus began to be about thirty yeares of age*, (a) he understands he was almost 29. yeares old: As if when the Scriptures expresse *about* 5000. (b) their meaning was, *almost* 4000. But his prime Schollar noting the absurdity of this exposition, grants Christ to be 30. yeares old at his Baptisme; yet by coyning one Passeover, he out-runs the truth, and makes him to have lived 34.

n) John 2.13.
o) Compare John 2. verse 14. with ver. 23.
p) John 5. 1.
q) John 6.4.
r) John 13.1.
s) See the Scriptures Harmony, p. 46,47.
t) Mat. 27.62. Mar. 15.42. Joh. 19.31.42.
u) *Octavo Calendas Aprilis conceptus, quo & passus.* Aug. de Trin l.4.c.5. *Conceptus et passus Christus mense Martii 8. Calend. Aprilis.* Chrysost. Expos. c.1. Lucæ.
* Usserius Archiep. Armach. de Britan. Eccles. primordiis. c.1
y) Anno Dom. 1577
* *Certe mortuum illum fuisse pro nobis in cruce oportet anno Tiberii 18 tum quum ætatis annum ageret 33. id est, quum annos complevisset triginta duos et dimidium.* Beroald. Chro. l.3. c.8.
a) Αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος. *Luk.* 3. 23.
b) ὡσεὶ πενταχισχίλιοι. *John* 6.10.

yeares and a halfe. (c) Others affirme, that he was about 33. yeares old when he ſuffered: (d) which expreſſion does beſt pleaſe theſe Doctours; for whether he were 32. and an halfe, or 33. and a quarter, or 33. and an halfe; yet ſtill they are in the right who ſay, he was *about* 33.

And becauſe they cannot produce ſo much as one poore ſtumbling Writer for the countenancing of their paradoxes, they endeavour to ſubvert the common and Orthodox opinion by cavils, halfe-reaſons, and forgeries: whereof we ſhall here by way of objection, deliver a juſt and exact catalogue, faithfully collected.

THE FIRST Objection. *In the midſt of the Week, he ſhall cauſe the ſacrifice and the oblation to ceaſe* (e). *The Prophet ſpeaketh here of the laſt week of the* LXX. *which if you divide into two equall parts, you ſhall find the middle of it to be in the ſeventh month of the fourth yeare, becauſe the weeke ends in the month* MARCH, *wherein our Lord ſuffered* (f). Therefore our Saviour was baptized, and conſequently born in *September*.

THE Anſwer. Chriſt may be ſaid to *cauſe the ſacrifice and the oblation to ceaſe*, two manner of waies: either *by way of conſummation*, or, *by way of preparation*. 1. By way of *conſummation*; and this was not *in the midſt*, but in the end *of the* laſt *week by the ſacrifice of himſelfe* (g) implyed in thoſe words, *Conſummatum eſt, it is finiſhed* (h); and alſo by *the vaile of the Temple rent in twaine* (i). 2. By way of *Preparation*; and this was either IMMEDIATLY by himſelf, when he was baptized and entred into his Miniſtry; being *neare the midſt* (k), but not preciſely *in the midſt of the* laſt *weeke*. For by the foregoing particular examination of the daies, we have ſufficiently ſhewed, that the time betwixt the Baptiſme of Chriſt, and the next Paſſeover, cannot with any probability be extended beyond the ſpace of 3. months. Or MEDIATLY by his fore-runner, herald, and *Meſſenger, John the Baptiſt*, who *preaching the Baptiſme of repentance* (l), did ſo *prepare the way of the Lord*, that all *ſacrifices, oblations*, Legall rites and ceremonies, were afterwards without ſcruple forſaken and abandoned. Hence our Saviour ſaith, *The Law and the Prophets were untill John* (m); and thus

c) Scalig. de emendat. temporum, l. 6.
d) Wolph Chron. l. 1. *H. broughtons* Conſent of Scripture.
e) Dan. 9. 27.
f) *In dimidio hebdomadæ ceſſare faciet ſacrificium & oblationem. Loquitur hic Propheta de ultima hebdomada, quam quia definit in menſe Niſan, quo paſſus eſt Dominus, ſi dividas in duas partes æquales, medietatem ſuam in anni quarti menſe Tiſri habere deprehendes.* Beroald. chron. l. 4. c. 2.
g) Heb. 9. 26. & chap. 7. 18. 19. & chap. 8. 13. Coloſſ. 2. 17. *Sacrificia externa ac typica omnia Chriſtus ſuo ſacrificio implevit & abrogavit.* Polan. Syn. Theol. l. 9. c. 30. Urſin. explicat. catechet. quæſt. 92. ſect. 3.
h) John 19. 30.
i) Mat. 27. 51. Mark 15. 38. John 4. 23. *Velum templi fiſſum eſt in duas partes à ſummo uſq; ad imum ut indicaretur abrogatam eſſe typicam ingreſſianem Summi Sacerdotis Levitici in ſanctum ſanctorum & deinceps inutilem fore, una cum aliis ceremoniis Legalis ſacerdotii.* Polan. Syntag. Theol. lib. 6. cap. 18.
k) The Scriptures Harmony, pag. 48.

thus *in the midst of the* last *week* Christ preparatively by *John caused the sacrifice and the oblation to cease*; For *John* the Baptist began to preach in the month *Septemb.* soone after the Feast of Trumpets (n).

l) Mark 1, 2, 3, 4.
m) Math 11.13. Luke 16.16. *Ioannes Baptista Anno 15. Tiberii Cæs. vocatione divina excitatus pœnitentiam prædicare incipit, veteris Testamenti abrogationem instituto Baptismo ordinat.* Bulchoz. Ind. Chronol. pag. 145. (n) Levit. 23.24. Numb. 29.1. Func. Comment. in Chronolog lib. 2.

THE SECOND Objection. *John was conceived* presently *after Zacharias had executed the Priests office before GOD in the order of his course* (o); who was *of the course of Abia* (p), *the eighth course of the Priests* (q): But the eighth course of the Priests fell in the end of *June*; for every course continued a fortnight, and eight fortnights make foure months; which four months (accounting from the beginning of *Abib*, now called *March*, *the first month of the year* (r) will end in *June*: Therefore *Iohn* was conceived in *June*; and by consequence, not Christs Birth, but his Conception (which was six months after *Iohns* (s) must be in *December*.

o) Luke 1.8, 23, 24.
p) Luke 1.5.
q) 1 Chron. 24.10.
r) Exod. 12.2.
s) Luke 1.36.

THE Answer. We grant the *Major*; but the *Minor* is notoriously false: For First, The Priests course was *weekly*, and continued *from Sabbath to Sabbath* (t).

t) 1 Chron. 9.25. Joseph Antiqu. Jud. l. 7. c. 11. Godwins *Moses and Aaron*, l. 1. c. 5. The Annot. of the Assembly of Div. on 1. Chron. 24.9.

Secondly, It supposeth that the Priests courses and the yeare began together; which is against common sense; for there being but 24. courses, (u) it must needes be that at the end of the 24. course, the first began, and so could have no relation to the month or time of the yeare.

u) 1 Chro. 24.18.

Thirdly, it supposeth that the month *Abib*, was wholly the same with our *March*, which is contrary to all Writers; who doe at the most admit that *Abib* tooke part of *March*, and part of *April* (x); And sometimes (saith *Willet*) *it may be all without March; as, When the Hebrews every third year put in a month to make the year agree with the course of the Sun* (y).

x) See the Vulgar Notes on Exod. 12. 2. Godwins *Moses and Aaron*, l. 3. c. 1.
y) *Willets* six-fold Com. on Exo. 12. q. 5.

Wherefore the said Argument being built upon so many falsities and uncertainties, can conclude nothing. And, herein our Opposite *Beroaldus* speakes very ingenuously, both for himselfe and his faction; *We* (saith he) *doe neither understand when the course of Zacharias was, nor how long it lasted.** * *Zacharias ad Abiæ familiam pertinebat, cui sorte octavo loco ministerium obeundum erat in Sacrario: sed quando aut quamdiu, non intelligitur & nobis.* Beroald. Chronic. l. 4. c. 2.

THE THIRD Objection. *Clemens Alexandrinus writeth, that they who very curiously have ſought after the yeare and day of our Lords Birth, have referred it ſome unto the 25. day of the month of May, ſome unto the 25. day of Aprill* (o), Therefore in his time(p) the day of Chriſts Birth was not certainly knowne(q).

o) *Eos qui curioſius annum nati Domini & diem requiſierunt, partim retuliſſe ad vigeſimum quintum diem menſis παχων Ægyptiorum. partim retuliſſe ad vigeſimum quintum diem φαμενωθ ſcribit.* Clem. Alexandr. ſtrom. lib. 1.

p) About the yeare of the Lord, 195.

q) *Beroald.* Chron. l. 3. c. 8. *Scalig.* de emendat. Temp. l. 6. *Calviſ.* Iſag. Chronolog c. 46

THE ANSWER. If this argument be good, then there is no point either in Divinity or Philoſophy *certainly known*; becauſe there is no point which is not through ignorance, wilfulneſſe, or an itching affectation of ſingularity by ſome contradicted; at leaſt queſtioned. Howſoever, had theſe *curious ſearchers* ſhewed us where S. *Luke* ſaith, that *Chriſt was conceived in the ſixth month of the Legall yeare*, we would have concluded with them, that Chriſt was borne either in *May*, by reckoning from *Auguſt excluſively*; or in *April*, by accompting from *Auguſt incluſively*: but there can be nothing more certaine then that they are miſtaken. For the Angel *Gabriel* does directly ſay, *this is the ſixth month* (not from the beginning of the year, but) *with her, who was called barren* (r); that is, from the conception of *John the Baptiſt*. Nor does *Clemens Alexandrinus* afford theſe *ſearchers* any more credit then the bare mentioning of their groundleſſe phanſies; which truly is more then they deſerved.

r) Luke 36.

THE FOURTH Objection. *It was the cuſtome of the Church of* Alexandria *to celebrate the Birth of* John Baptiſt, *at the firſt time when that Solemnity was there brought in, on the* 23. *day of* Aprill; *as* Cyrill *reporteth in an Homily upon that ſubject.* And if *John* the *Baptiſt* was borne in *Aprill*, then could not *Chriſt* be borne in *December*, (s) there being but 6. Months between their births (t).

s) Is. Caſaub Exercitat. 1. c. 25.

t) Luke 1. 36.

THE ANSWER. All the Homilies of *Cyrill*, uſually ſtyled *his twelve Bookes of Comments upon John*, are both by Proteſtants and Papiſts accounted of very little or no authority. For, it is certaine that one *Iodocus Cliftoveus* wrote 4. bookes of thoſe twelve, and the reſt are held *dubious* and much unlikely to be *Cyrills* (u). Nor is it probably true, that the Church of *Alexandria* ſhould once celebrate the Birth-day of *John Baptiſt* in *Aprill*; ſeeing *the Egyptian Churches*

u *Perkinſ.* præpar. ad Demonſtrat. Problem. Anno Chriſti. 430. *Bellarm.* in Catalog. Eccleſ. Scriptorum.

Churches (of which the Church of *Alexandria* was the chiefe) *did ever maintaine that Christ was Borne on the* 25. *day of* December, *and yearly kept that day Festivall in memory thereof* w. Besides the words here alledged (be they *Cyrils*, or be they not) doe no way impugne us, for in regard that the Church of *Alexandria* forsook the Observation of the 23. of *Aprill* which *at first* they Observed, it is apparant they found themselves in an errour: And in regard they afterwards constantly celebrated the birth of *Jo:* Baptist on the 24. of *June* (which our Adversaries themselves acknowledge,) x it must needs be that they judged the Greek and Latine Churches to be in the right.

w *Genebr.* Chronol. l. 1 p. 266. 267. Notes and Observat. chap. 34.

x If. Casaub. ll. dd.

The Fifth Objection. *Bede* affirmes, that *the Indictions began on the* 24 *day of September* s; and that *our Lord was borne* (Indictione quarta ineunte) *When the fourth Indiction began:* Therefore Christ was borne on the 24. day of *September* t.

s *Incipiunt indictiones ab VIII. Calendas Octobris, idemq; terminatur.* Beda libro de ratione Temporum, cap. 46.

t Beroald. Chron. lib. 3 cap. 8.

The Answer. *Bede* does not say, *our Lord was borne* when the fourth Indiction began, but *in the fourth Indiction, according to Dyonisius* u; which words are too generall for us to conclude thence the yeare of *Christs* Birth, much lesse the month, least of all the day. And yet considering that *an Indiction is the space of* 15. *years* x, he might very well have said so; though Christ was not borne till the end of three months after the first day of the *Indiction*: As we say frequently, that such a thing was or hapned in the beginning of our *Kings* reigne, though it were 3. 6. or 10. months after the first day of His reigne.

u *Quarta indictione secundum Dionysium natus est dominus.* Beda lib. dd. c. 47.

x *Indictio est spacium quindecim annorum.* Bulchoz Chronol. pag. 131.

The Sixth Objection. Taxes and Collections of Tribute began on the 24. day of *September*; as appeares by the *Indictions*, which were instituted *to bear accompt of the payment of tribute* y: Therefore *Augustus Cesars Decree* at our Saviours Birth *that all the World should be taxed, went out* z on the 24. of *Sept.* and so *Christ* was borne on that day a.

y *Hoptons* Concordancy of yeares, c. 32.

z Luk. 2. 1.

a Beroald. ibid.

The Answer. We deny the Argument: For it is a most absurd inference, *viz.* becaus the ordinary and yeerly taxes, collections of tribute, and Indictions (which were invented in the time of *Constantine* the Great, and *ordained by Him*

312. *yeares after Christ* (b) began on the 24. day of *September*; therefore that extraordinary and most remarkable taxe Decreed by *Augustus Cæsar* when our Saviour was born, began on the same day. Nay, here is a cluster of absurdities: For if the issuing forth of *Cæsars* Decree, and our Saviours Birth were on the self-same day, then was the Decree sent from *Rome* to *Nazareth*, above a 1000. miles distant, and from Nazareth *Ioseph with Mary his espoused Wife great with child* (c), and expecting every houre to be delivered, must forthwith post 95. English miles unto *Bethlehem*, all in one day. But who knowes not that *Errour begets Errour*?

THE SEVENTH Objection. *A Iew* (d) *would not soon believe that a wise Emperour as* Augustus *was, would command poore men to come in Winter to their own Towns. Neither was it the fit time for the Shepherds to be in the field. And as Baptisme was according to his Birth-month, it was not wholsome for men to goe up to the head in Water in mid winter.* Therefore *Christ* was not borne in *December* (e).

THE Answer. The Land of *Canaan* (now called *Palestine* (f) is found to extend it selfe from the degree 30. and 52. Scruples, unto the degree 33. and 44. Scruples of Latitude or Elevation; And for Longitude, it is placed betwixt the degree 64. 32. minutes, and the degree 69. and 10. minutes (g): so that it is included fully and wholly within the third Climate (h): the same Climate in which *Fez* and *Morocco* (i) are scituate; where the winter-season (as every Geographer and Mariner will tell us) is hotter then our *May* here in *England*: and yet *Palestine* in heat exceeds *Fez* and *Morocco*, because it lyeth above 40. degrees nearer East then they doe (k).

This also may be collected out of the Scripture; For in regard that *a sheafe of the first fruits of harvest* was yearly offered on the second day after the *Passeover* (l), which was

b) *Æra indictionum Cæsarea, in scriptoribus Græcis usitatissima, incipit 24. Septembris, Anno Christi, 312. instituta fuit à Constantino Magno.* Bulchoz. Ind. Chronol. p. 212. Calvis. Isag. Chron. cap. 9. *Cyclus indictionum institutus est in Concilio Nicæno, qui post quindecim annos in orbem redeat. Romani hanc æ am indictionum inceperunt à Calendis Ian. sequentibus quos, & nos hodie sequimur.* Alsted. 2. Chronol. Epocharum. sect 6.

c) Luke 2. 4. 5.

d) No marvaile if these *Septembrians* oppose the tradition of *Christs* Church, when the Jewes *believe* is the rule of their doctrine.

e) *Beroald.* lib. dd. cap. dd. *Hospinian.* de orig. fest. Chri. mens. Decemb. *Calvis.* Isag. Chron. c. 46. *Broughtons Advertisement of Corruptions.* p. 43, 44.

f) *Quasi terra Palæstinorum*, the land of the Philistims. *Vide* Vatabl. transl. Bibl.

g) according to the observations of Master *Iohn Moore*, and Master *Iohn Speed*. (b) Eustach. in Append. Tract. 1. part 2. de Phys. (i) Note, that *Africa* tooke its name from ἀ & φρίκη, that is, *without cold*. (k) *Carpenters* Geography, lib. 2. cap. 3. Theorem. 10.

l) Levit. 23. 5, 6, 10, 11.

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the 16. day of the Jewes Month *Abid*, alias *Nisan* (*m*), and is with us the 27. of *March* (*n*) (which 27. according to the true accompt, falls on the 15. of our *March*) It must necessarily follow that the temperature of the Month *December* in the Land of *Canaan*, is answerable to our *May*, if not *June*. Though therefore *a disobedient and gainsaying* (o) Jew *will not believe*, yet an understanding Christian cannot but grant, that the season of the yeare did no way hinder the convenient execution of *Cæsars* Decree, nor the Shepherds being in the fields, nor our Saviours going into the River *Jordan*, in *December*.

1. 2. 3.

m) *Secunda azymorum die, quæ est mensis hujus decima sexta, frugibus demissis & hactenus intactis incipiunt frui: æquumque rati Deum hujus ubertatis authorem per gratitudinem honorari, hordei primitias offerunt.* Joseph. Antiqu. Jud. lib. c. 10 See *Perkins.* 2. vol. pag. 680. *In Palestina Messem hordeaceam fuisse statim post Pascha, & ante Pentecosten absolutam fuisse etiam triticeam messem certum & manifestum est.* Chemnit. Harm. Evang. Prolegom. cap. 3. (*n*) After the *Iulian* Accompt. o) Rom. 10. 21.

THE EIGHTH Objection. *In times past there have been various opinions in the Church concerning the Birth of Christ; some held he was borne on the sixth of* January, *but* Epiphanius *saith on the Fifth*; (p) *some said on the Tenth of* April, *some on the nineteenth of* May, *others in the moneth* September, THE MOST PART *on the* 25. *of* December (q). And *if in times past* the day of Christs Birth was not agreed on; *it is* GOD, *not man, must now determine* it (r).

p *Beroald.* Chron. lib. 4. cap. 2.

q *Plerique natum* 25. *Decembris.* I. Casaub. Exercitat. 1. cap. 25.

r *Ultius Dei est, non hominis definire diem.* Joseph. Scalig. in Canonibus Isagogicis, p. 298.

THE Answer. This Argument is many wayes absurd, and in it selfe contradictory. For, amongst all people and Nations the consent of *the most part* is an agreement; otherwise there would be never any agreement in this World. Again, it tells us not, who those *some* and *others* were: belike, men of such learning and note, that the ancient Church-Writers *would* not mention them, and our Adversaries *cannot*. As for *Epiphanius*; he indeed twice affirmeth, that *Christ was borne in the* 33. *yeare of the first* Herod, *the Son of* Antipater, *which was the* 42. *yeare of* Augustus Cæsar; (*s*) but he neither sets down the Moneth, nor day of the Moneth.

s *Domini facta est in carne Nativitas trecesimo tertio anno primi Herodis, Antipatris filii qui erat annus quadragesimus secundus Augusti Cæsaris.* Epiphan contra Hæ esi: 1. tom. 1 Hæres. 20. & l. 3. tom. 2. Hæres. 78.

And here let the Reader take notice of the vaine progresse and miserable issue of Schismaticks: From doubtings of the truth they fall into denials from denials to new Opinions, from new Opinions to manifest and bold lying, from lying to horrible confusion, and in the end conclude in just nothing, save their owne shame. THE

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THE NINTH Objection. The Church of *England* does not celebrate the true day of *Christs Birth*: therefore the Church of *England* is erroneous.

THE Answer, we deny the Antecedent; for though the Church of *England* does not celebrate the true day exactly and precisely taken, as we said before: yet she celebrates the true day according to the *Iulian* Accompt, which Accompt is yet generally embraced by the Protestants, and not to be despised (p). Nevertheless *it is not the day, but the benefit we remember, which no good Christian will deny should be done* (q).

p *Ea est anni forma Iuliana, cui omnes assuevimus: hæc sola est certissimum temporis vehiculū, cum omnibus fit notissima, familiarissima, cognitu & observatu facillima, & ad temporum à creatione mundi huc usque labentium seriem deducendum accommodatissima.* Calvis. Isag. Chron. cap. 8. q See the life and death of *William Cooper, Bishop of Galloway*. pag. 8

THE TENTH, and last Objection. Christ was borne in the *night* (r): Therefore he was not born on the 25. day of *December*.

r) Luke 2. 8.

THE Answer. The *day* is of two sorts; *Naturall* or *Civill* (s); *The naturall day* is the time from Sun-rising unto Sun-setting; whose opposite is the *night*, from Sun-set unto Sun-rising. *The Civill day* is the space of 24. houres, in which time the Sunne is by the first orbe carried round about the World: It containes as well the night as the true day; and is therefore termed by the Greeks (t) νυχθήμερον, and may in Latine be aptly translated *noctidium*. The former is meant when *God called the light, day*: The latter, when it is said, *the evening and the morning were the first day* (u). And of the latter wee ought here to be understood when wee speake of the 25. *day* of *December*; For our Saviour was borne presently after 12. a Clock in the Night (x), at which time the Civill day began according to the custome of the *Romans* y.

s) *Quanquam Iohannes a Sacrobosco et qui cum sequuntur nomina permutant, et quem nos naturalem, illi civilem* ceu artificialem; *quem nos civilem illi naturalem diem vocant: nos veritatem sequimur.* Polan. Syntag. Theol. lib. 1. c. 45. & lib 5. c. 16. *Hanc diei naturalis et artificialis appellationem definitionemque, novam et barbaram semper credidi, quisquis eam primus nobis tradiderit* Vide scholion Eliæ Vineti in sphæram Joan. a sacrobosco c. 3. (t) νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, 2 Cor. 11. 25. u Gen. 1. 5. x Luke 2. 8. y *More Romano dies a media nocte incipit, et sequentis noctis media parte finitur. Itaque quicquid in his viginti quatuor horis actum est, perinde est quasi quavis hora lucis actum esset.* Paulus ICtus Digest. jur. Civ. l. 2. tit. 12.

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The vanity and weakneſſe of all objections to the contrary being diſcovered, we conclude, according to the Teſtimony of the ancient Fathers, the Tradition of the Churches of God, and the evident concurrence of Sacred Scripture, *That the 25. day of December is the juſt, true, and exact day of our Saviours Birth.*

Sect. VII.
The work of the Day.

O How good, how pleaſant, how kind a thing it is to remember *the Worke of the Day in its own Day* (a).

a) *Opus diei in die ſuo*

This worke, whether at home or in publique conſiſts of three parts or duties. The firſt is, a reverend explanation;

1. Of The Person Incarnated: *which was Chriſt the Lord* (b). *The Word*, the Eternall Sonne of God, the ſecond perſon of the moſt glorious Trinity, *was made fleſh* (c); *not by the converſion of the Godhead into fleſh* (d), but by aſſuming unto the Godhead the nature (not the perſon (e) of man, and all the naturall infirmities thereof, ſinne excepted (f): which nature the Father formed in the Sonne by the Holy Ghoſt, of the Subſtance of the bleſſed Virgin *Mary*, who was of the Tribe of *Judah*, of the Royall Family of *David* (g). Wherefore *Chriſt was perfect God*, and ſo equall to the Father (h); *perfect man*, and ſo inferiour to the Father (i).

b) Luke 2.11.
c) ὁ Λόγος σὰρξ ἐγένετο. Joh. 1.14.
d) *Vide* Symbolum Athanaſii.
e) Wolleb. Chriſt. Theolog. l. 1. c. 16.
f) Heb 2.17. & 4.15.
ὁμολογῶμεν ὅτι πάντα τὰ φυσικὰ καὶ ἀδιάβλητα πάθη ἀνθρώπου ἀνέλαβεν ὅλον γὰρ τὸν ἄνθρωπον καὶ πάντα τὰ τοῦ ἀνθρώπου ἀνέλαβε, πλὴν τῆς ἁμαρτίας. Damaſcen. Orthodoxa fidei lib. 3. cap. 20. (g) Luk. 1. 32. (h) Joh. 10. 30. Phil. 2. 6
i) Iohn 14. 28.

2. How Christ Was Borne Of The Virgin Mary: and that was by opening of the Womb (k) after the ordinary way: not *utero clauſo, the womb being ſhut, as* the Papiſts imagine (l).

k) Luke 2.7.23.
l) Catechiſm. Rom. part 1. cap. 4. Reſpon. ad queſt. 4.

3. Where He Was Borne: to wit, *in the Land of Judah in Bethlehem* (m) which ſignifies, *the houſe of Bread* (n); teaching us, *that Chriſt was the true bread of life which came*

m) Mat. 2.6.
n) Paſ Lexicon.

 down

down from Heaven. (o) In a ſtable; *and was laid in a Manger, becauſe there was no roome for them in the Inne* (p); teaching us by his example to beare corporall poverty with patience.

4. When He Was Borne: and that was 1. when *a Decree went out from* Auguſtus Cæſar *that all the World ſhould be taxed.* 2. *When* Cyrenius *was Governor of* Syria *q*. The Evangeliſt ſayes not of *Judea* becauſe *Judea* was at that time joyned unto the Province of *Syria* r: teaching us, that the true *Meſſiah*, Chriſt, was *come*; For *the Scepter was* then *departed* not only *from the Tribe of Judah*, ſ but even from the Jews. 3. In the *night* t; ſignifying that the *day-ſpring from on high viſited us, to give light to them that ſate in darkneſſe, and in the ſhadow of death* u.

5. Of Gods Gracious And Miraculous Discovery Of His Birth. 1. To the poor Shepherds neere *Bethelehem* by an Angell. x 2. To the rich Wiſemen in the Eaſt by a Star *y*: teaching us, that poore and rich, ſimple and wiſe, Jew and Gentile, neere and farre off, are all alike accepted by *God*, in, through, and for *Chriſt*. 1 2

6. Of the glorious celebration of *Chriſts* Nativity by a *multitude of the heavenly hoſt praiſing* God *z*.

The ſecond part is a pious meditation on the End and Necessity of Chriſts Birth; and that was threefold. 1. That Gods Promiſes *a*, and the predictions of his ſervants the Prophets *b*, might be accompliſhed. 2. That God might thereby *manifeſt his love towards* mankinde *c*. 3. That redemption might be to *them that were under the Law* d: otherwiſe eternall *death* had *paſſed upon all men, for that all have ſinned* e. 1. 2. 3.

The third and chiefeſt part is, an humble and ſincere thanksgiving unto God for thoſe great and unеſtimable benefits which we receive by the ſacred Birth of our Lord *CHRIST, the Saviour of the World* f: outwardly expreſſing our thankfulneſſe, 1. *In Pſalmes and Hymnes, and Spirituall Songs* g. 2. In a larger and more liberall uſe of Gods Creatures then at ordinary times *h*. 3. In 1. 2. 3.

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o John 6. 33. 35.
p Luke 2. 7.
q Luke 2. 1. 2.
r *Joſephus* calleth him *Quirinius*; and in placing this Taxe after the degrading of *Archelaus*, erreth 4. yeares. See *Joſeph. Antiq. Ind. l.* 17. *c. ult. & lib.* 18. *cap.* 1.
ſ Gen. 49. 10.
t Luke 2. 8.
u Luke 1. 78, 79.
x Luk. 2. 8, 9, 10, 11.
y Mat. 2. 1, 2, 11.
z Luke 2. 13, 14.
a Gen. 3. 15. & 12. 3. & 18. 18. & 22. 8.
b Pſal. 22. 18. Iſa. 7. 14 & 9. 6, 7. Jer. 23. 5. Mich. 5. 2. Hoſ. 11. 1. Hag. 2. 9. Zech. 8, 9, 10. & 6, 12 & 9. 9.
c John 3. 16, 17. 1 John 4. 9, 10.
d Gal. 4. 4, 5.
e Rom. 5. 12.
f John 4. 42.
g 1 Chron. 16. 7. Epheſ. 5 19.
h Gen. 21. 8. 1 Chron. 12. 39, 40. & 16. 3.

our charity unto the needy members of Christ *i*. *i* Luke 14. 13.

Whosoever therefore *regardeth* this *day* aright, must *regard it unto the Lord, giving God thanks* k: and not spend it *in rioting and drunkennesse, nor in chambring and wantonnesse* l as too too many have done, to the high dishonour of Almighty God, the reproach of our Church; and the fearfull hazard of their owne soules. *k* Rom. 14. 6. *l* Rom. 13. 13. The dayes which are chosen out to serve as publique memorials of Gods mercies, ought to be cloathed with those outward robes of holinesse, whereby the difference from other dayes may be made sensible. *Hook Eccles. Policy. lib. 5. sect.* 70.

SECT. VIII.

A patheticall exhortation unto the true Sonnes of the Church of England.

ARe these things so? May Christian Magistrates constitute Feast-dayes, and require obedience unto such Constitutions *a*? Has the Church of *England* Ordained that the Birth day of *Christ* should bee yearly kept Festivall *b*? Is this Ordination grounded upon the Scriptures *c*? Is it confirmed by the practice of the Christian Church from the time of the Apostles unto this day, and doe all Reformed Churches approve thereof *d*? Is the 25. day of *December* the Birth-day of our Saviour *e*? Does the work of the day tend to the Glory of GOD, the Honour of *Christ*, and Comfort of his Church *f*? What wretched *Herodians* are they then, who revile and envy the solemnization of *Christs* Birth, calling it *Heathenisme*, and most blasphemously perswading the people *g*, *That a Feast celebrated unto the Honour of* CHRIST, *is no better then that Feast which the Israelites made unto the molten Calfe* h? *a* Sect. 2. *b* 5. and 6. Edw. 6. *c* 3. 1 Eliz. c. 2. *c* Sect. 4. *d* Sect. 5. *e* Sect. 6. *f* Sect. 7. *g* These words, or to the same effect, were uttered in the Church of S. *Mich. Cornhill*, on the *Lords* day, the 25. of *February*, 1643. God give the speaker repentance to the acknowledging of the truth, 2 *Tim.* 2. 25. *h* *Exod.* 32. 4, 5, 6.

But let us *Brethren*, who *have not so learned Christ* i, *be subject to Principalities and Powers*: let us *obey Magistrates*; *and be ready to every good word* k, yet not daring to despise our Mother the Church, *the Spouse of Christ* l: let *i* Ephes. 4. 20. *k* Titus 2. 1. *l* Cant. 4. 9.

us beware of those who *are presumptuous, self-willed, that bring railing accusations:* who *are spots in our Feasts of charity, wandring Starres, wells without water, clouds that are carried with a tempest, while they promise liberty, they themselves are the servants of corruption, to whom the mist of darknesse is reserved for ever* (m). Let us *stand fast, and hold the traditions which we have been taught* (n): let us *make them knowne to* our *children, that the generations to come* may *know them, even the children which* shall *be borne; who shall arise and declare them to their children, that they* may *not forget the workes of* God (o); And principally may keep the memoriall of Christs Nativity (p); continuing the celebration of this most ancient, most Christian, most blessed Feast untill the second coming of Shiloh.

m) 2 Pet. 10. 13, 17, 19. Iude 8. 12, 13.
n) 2 Thes. 2. 15.
o) Psal. 78. 5, 6, 7.
p) See *Willets* Synopsis. 9. generall Controversie. quæst. 8. p. 505.

Halelu-jah.

AN

ANSWER

TO SIXTEENE

QUÆRES,

Touching the Riſe and Obſervation of

CHRISTMAS,

Propounded by Mr. *Joſeph Heming* of *Uttoxeter*.

THough, if we conſider the time ſince the foregoing Treatiſe was publiſhed, it being five yeares compleat laſt *April*, 1649. we might rather inſiſt upon an Anſwer from our Opponents, then take notice of their *Queres*, which to multiply into ſcores or hundreds, is nothing difficult, even to the meaneſt Sophiſter: Yet leſt our Chriſtian Solemnity ſhould ſuffer by our ſilence, and for the ſatisfaction of this Quæriſt and all others whom the Spirit of contradiction and by-ends have not made uncapable of the truth, we ſhall briefly and clearly return our Reſolution to each particular; With reference, as occaſion ſhall be and that often is, to what hath been above delivered; it being altogether improper and needleſſe to make repetition.

QUÆRE I.

Whether ſuch Religious Cuſtomes as are binding to all the Churches of Jeſus Chriſt, *ought not to have ſure footing upon the Word of GOD, or Apoſtolicall Practice?*

ANSWER:

WE muſt here diſtinguiſh of *Religious Cuſtomes*: Some are Religious *Abſolutely* ſome *Reſpectively*. Cuſtomes *abſolutely*, religious, have ſure footing upon the Word of GOD, either in expreſſe termes or by evident conſequence; as *The peoples aſſembling to GOD'S Service, the Celebration of the*

Sacraments, and the like: These are absolutely and ever binding to all the Churches of *Jesus Christ*. Customs *respectively* religious, are such as in respect of their *Matter*, *Manner*, *End* are Religious, but have their Institution from the practice and Authority of GOD'S Church; Of which number is this Observation of the Nativity; The *Matter* whereof is our Saviours Birth, The *Manner* is with preaching, prayers, thanksgiving, almes, and a liberall yet sober use of GOD'S Creatures; the *End* is the Honour of Christ and our owne Edification: These Customes though in themselves things indifferent, yet in respect of the Churches Authority become binding; and the wilfull contempt of them is a contempt of Authority, a scandall and offence to the Church, which by the joynt consent of all Protestant Divines is a sinne against the Morall Law (*a*).

a) See our second Section. Also, Harmon. Confes. fidei. Sect. 16. Acts and Monuments. vol. 1. pag. 5. col. 8. M. *Edwards* Treatise against Toleration pap. 14.

Your *Quære* then containes a double errour:

First, it implies a misunderstanding of the Nature of our Festivall; for we esteem it not (as you propound) amongst Customes *absolutely* religious.

Secondly, by the Disjunctive [*Or*] you insinuate, *that such Customes as have sure footing upon Apostolicall Practice, are absolutely religious and binding to all Christian Churches*; Which is false; For it is the Apostolicall *Precept*, not Apostolicall *Practice*, that makes a Custome *absolutely* religious and universally binding. The *Practice* of our Saviour himselfe, and of his Apostles with him, and the Church to boot (*b*), did not change the Nature of things indifferent: but as they used them freely, so they left them free: We read that the holy Communion was celebrated at the time of Supper, by our Saviour and his Disciples (*c*), by the Disciples and the Church of *Troas* (*d*), by the Church at *Corinth* (*e*): and yet who will say; that the Celebration of the Communion at that time is a Custome *absolutely* religious, hath Authority of Divine Precept, and bindeth all the Churches of Christ?

b) As Mr. *Scudder* would have in his *Christians daily walk*, cap. 6. pag. 158.
c) Mat. 26. 20. 26.
d) Act. 20. 6, 7.
e) 1 Cor. 11. 21.

QUÆRE II.

Whether you can substantially prove that Christ was borne on the 25. of *December*? and what your proofes are?

ANSWER.

1. 2. If the full consent of clear and undoubted Records, if the Testimony of the antient Greek and Latin Churches, if the generall acknow-

Acknowledgement of thoſe that profeſſe Chriſtianity, be *ſubſtantiall proofs*; (which no man of common ſenſe will deny) then have we *ſubſtantially* proved *that Chriſt was borne on the* 25. *of* December. *(f)* And truly upon the like reaſons as our Opponents make ſcruple at this, may they queſtion what ever is chronicled: Admit, we ſhould affirme, that *William* the Conquerour was crowned at *Weſtminſter* on the 25. of *December*, and for the Authority thereof quote *Roger de Hoveden*, *Matthew Paris*, and others; Might not one aſk, as they doe of Chriſts Birth-day, how could this be? *King* Herold *was high and puiſſant in* October *before*; *and a Soldier cannot ſoone believe that a wiſe Prince as Duke* William *was, would in Winter with his Southern people, Wage warre in a Northerne Country. Neither was it the fit time for Armies to be in the field; And it is not probable, that this Kingdome was conquered in the ſpace of two Winter moneths.* *(g)* But, what ſenſe is in ſuch kinde of arguing, we leave to the judgement of any rationall man; and for perfect ſolution of this *Quære* referre you to our ſixth Section.

f) See our ſixth Section.

g Compare this with *Broualdus* Chron. l. 3. c. 8. *and* Broughtons *Advertiſement of Corruptions*, p. 43, 44.

QUÆRE III. & IV.

Whether the Celebration of that day can be clearely warranted by you from Scripture? and what your Scriptures are, *Or*, Whether you can clear it by ſound conſequence from the New Teſtament, though not ſet downe there *in totidem verbis*?

ANSWER.

Both theſe *Quæres* ariſe from a miſtaken Principle; For the Obſervation of this Feaſt (as we ſaid before) is not a Cuſtome *abſolutely religious*, whoſe warrant indeed is from Scripture, *either expreſly* or *by ſound Conſequence*. Howbeit we muſt note; Though this Anniverſary Feſtivall hath no particular and *Speciall* Scripture-warrant, whereby this very day is ſet apart to this very end; yet it may have and hath a *Generall* Scripture-warrant, under which it is authorized: For the Obſervation of ſuch Anniverſary Feaſts is juſt and warranted from the *Equity* and ſenſe of the *Ceremoniall* Law, which the Apoſtle (1 *Cor.* 9.10.) ſheweth to be ſtill in force; and therefore the Legall Anniverſary Feaſts doe in *Equity* require and even now teach

teach, that there ought to be Goſpell-Anniverſary Feaſts, aſſigned for extraordinary Thanſgivings and rehearſalls of GOD'S extraordinary benefits to his People. (*h*) As then from the grounds and reaſons of GOD'S commanding the weekly Feaſt of the Sabbath, (though the Sabbath be now aboliſhed) (*i*) our Church hath good Authority and Warrant to ordaine one day in ſeven to be kept holy; and guided by the example of the Primitive Churches, and conſtant practice of Chriſtians in all ages, obſerveth and to that purpoſe ordaineth the firſt day of the week, under the title of *the Lords Day*: So, from the grounds and reaſons of GOD'S commanding the Legall Anniverſary Feaſts, (though thoſe Feaſts be now aboliſhed,) our Church hath good Authority and Warrant to ordaine ſolemne dayes of thankſgiving for GOD'S extraordinary benefits; and guided by the example of the Primitive Churches and conſtant practice of Chriſtians in all ages, obſerveth and to that purpoſe ordaineth (amongſt other Feaſts) the 25. day of *December*, under the title of *the day of Chriſts Nativity*.

(*h*) Ames. Medul. Theol. l. 2. c. 15. n. 16

(*i*) Gal. 4. 4, 5. 9, 10. Coloſ. 2, 14, 15, 16, 17.

QUÆRE V.

Whether you can cleare the Celebration of that day by Univerſall tradition?

ANSWER.

This Word *Univerſall* muſt here be taken in a ſafe ſenſe: For, as of Doctrine, ſo ſay Divines of Tradition; to make it *Univerſall*, it is not requiſite, that all Chriſtians ſhould profeſſe it throughout every age; for then, no Doctrine can be ſtyled *Catholique* or *Univerſall*, becauſe there is no Doctrine which hath not at ſome time or other, through weakneſſe of Judgement, pride of wit, or ſelfe-ends, beene drawne into queſtion, if not oppoſed; (k) *there muſt be Hereſies*, (l) and *falſe Prophets* ever were and will be. (*m*) But that Tradition is truly termed *Univerſall*, unto which the Fathers, Martyrs and godly men of the Chriſtian Church have in all Ages, to this preſent time borne witneſſe, (*n*) both by exhortations and examples: And ſuch is the Tradition of Solemnizing our Saviours Birth-day; as we have abundantly proved in our fifth Section, whereto wee referre.

(*k*) Procopius li. 3. Goth.

(*l*) 1 Cor. 11. 19.

(*m*) 1 John. 4. 1.

(*n*) Vincen Ler. contra hæreſ. cap. 3.

QUÆ-

QUÆRE VI.

Whether (in this case it can be evidenced by none of these, *viz.* plaine Text, solid Inference, universall Tradition) it be not a meere humane invention, and so Will-worship? And how you will one day acquit your selves before God, for placing and crying up mens Inventions, instead of the Institutions of Jesus Christ? And whether it were not faithfull dealing with poore simple people to tell them that you have neither of these to warrant it?

ANSWER.

False it is and slanderous, that we *cry up* the Celebration of this day as *an Institution of Jesus Christ*: And yet, we doe and must deny it to be *a meere humane invention and Will-worship*; because the Observing thereof is not onely approved by *Universall Tradition*, but (as we shewed before) hath Sacred Authority and Scripture-warrant *in the Generall*, though not *in Speciall*; (*o*) Of which kinde are, *Set-Fasts, weekly or monethly Lectures, daily Prayer with our Families, the singing of* Davids *Psalmes in meeter by a whole Congregation*, and divers other Christian practices: (*p*) Whereas that worship which the Apostle calleth *Will-worship* and condemneth, is wholly destitute of Scripture-warrant as well *Generall* as *Speciall*, and hath no other ground and originall but the vaine opinion, will and phansie of men; as, *The worshipping of Angels, and placing an absolute holinesse and necessity in things indifferent* (*q*) We desire therefore our *Quærist* and his followers to consider well and lay to heart, how they will one day acquit themselves before GOD, for slandring their Brethren, for *calling good evill*, (*r*) and crying down that for a meer humane Invention and *Will Worship*, which hath Scripture-Authority and the consent of the Christian Church in all Ages. And *were it not faithfull dealing* in these men, and their apparent duty, *to tell poore simple People* that they have unawares slipt into error and misled them, and will hereafter (like S. *Paul*) *labour the more abundantly* (*s*) in asserting and divulging the Truth.

o) See our Answer to the third & fourth Quære.

p) Ursin. Explicat. Catechet. quæst. 91. Section 1. & quæst. 96.

q) Colos. 2. 18. 21, 22.

r) Isay 5. 20.

s) 1 Cor. 15. 10

QUÆRE VII.

Since dayes and times commanded by GOD himselfe to be observed under the Law, were and are unlawfull under the Gospell; Whether dayes and times commanded by men, and not by GOD, under the Gospell, are not lesse lawfull?

ANSWER.

This Scruple is easily removed, if wee consider the different

natures of those dayes *under the Law* and these *under the Gospell*: They were absolutely necessary, these in themselves are things indifferent; They were parts of GOD'S publique Worship, these are attendants and *subservient to GOD'S Worship*; (*t*) They were instituted by GOD himselfe, these are established by Christian Magistrates, *GOD'S Ministers*; (*u*) They as a *grievous* and unsupportabl. *Yoke* (*w*) were abolished at *Christs* Death, (*x*) these are things tending to *Decency* and *Order* in the Church, are retained by Christs Warrant. (*y*) Now, what ground or Reason there is, to inferre the unlawfulnesse of the latter, from the unlawfulnesse of the former; To conclude Gospell-dayes of thanks-giving, allowed by CHRIST and set apart by Christian Magistrates, to be unlawfull; because Legall Feasts, abolished by CHRIST, and which to re-admit is to make CHRIST of no effect, (*z*) are unlawfull; Let men of sobriety determine. And here necessary it is to take notice; though after the Ascension of Christ wee finde the Apostles at some of the Jewish Feasts, as *The Sabbath* and *Penticost*; (*a*) Yet did not they observe them as Legall Ordinances, but as things indifferent: All dayes were to the Apostles alike; (*b*) They made no valuation or difference of *first* or *last*, but *every day of the weeke they came together, every day they prayed, preached, administred the Sacrament of the Lords Supper.* (*b*) Indeed Saint *Paul* in a time of famine, (*c*) did exhort the *Corinthians* (according as he had *given Order to the Churches of Galatia*) that *upon the first day of the weeke, every one should put aside by himselfe, and lay up as GOD had prospered him*, for the reliefe of their distressed brethren at *Jerusalem*: (*d*) But this exhortation gives no preheminence to *the first day of the Weeke*, nor implies a command, that all Christians should weekly meet on that day to GODS publick Service: The *Text* speakes onely of giving Almes, *every one* apart *by himselfe*; not a syllable of *meeting*, or *an universall command*, or of *GODS publick Services*, Prayers, Preaching and Sacraments. For by the very words and scope of the Apostle, it is evident, that his *Order* and *Exhortation* was particular and temporary, to particular Churches, upon a particular and temporary occasion; (*e*) and therefore such regard of the day did onely concern those particular Churches, and that for a time. Who will say, when the

Fa-

t) Ursin. Explicat. Catechet. quæst. 92.
u) Rom 13.4.6
w) Mat. 23. 4 Acts 25. 10
x) Mark. 15. 38 John 19. 30 Heb. 9. 10
y) 1 Cor. 14. 40
z) Gal. 5. 1, 2, 3, 4.
a) Acts 2. 1. & 13, 14, 42 & 17 2 & 18. 4. 21 & 20. 16.
b) Rom. 14. 3. 5, 6. 17. Col. 2. 16.
b) Acts 2. 46. & 5. 46.
c) Cornel. Tacit. lib. 12
d) 1 Cor. 16. 1, 2, 3.
e) As was that in the 20. verse of the same

Famine was over, that the *Galatians* and *Corinthians* were ſtill bound to ſend Almes to their Brethren at *Jeruſalem*? And might not *the Church at Antioch* on the ſecond day of the weeke, *the Saints at Philippi* on the third, and *the Brethren in Cilicia* on the fourth, give Almes to relieve the wants and neceſſities of their Brethren at *Ieruſalem*, notwithſtanding this Order and exhortation of S. *Paul* to the Churches of *Galatia* and *Corinth*? May not wee on the other dayes, as well as the firſt day of the weeke; yea, on other dayes and not on the firſt; yea, but once a fortnight or moneth (as occaſion ſhall be) contribute to the relief of our diſtreſſed Brethen? Aſſuredly we may. (w)

Chapter, *Greet yee one another with an holy kiſſe.*

See *Mayrs* Cõmentary upon Romans. 16. 16

w) *Medicam unuſquiſque ſtipem menſtruâ die, vel quando velit, & ſi modo poſſit, apponit.*

Nam nemo compellitur, ſed ſponte confert. Hæc quaſi depoſita pietatis ſunt. Nam inde non aliis quam egenis alendis diſpenſantur. Tertul *adverſ. Gentes.*

QUÆRE VIII.

Whether the true and genuine Interpretation of *Chriſtmas* be *Chriſt-man*? And whether to perſwade people 'tis ſo, be not to abuſe and delude them? And whether we may not as well interpret *Candlemas Candle-mas*, *Michaelmas Michaelman*, as *Chriſtmas Chriſt-man*?

ANSWER.

That *Maſſe* and *Man* are words of the ſame roote and meaning, is (wee grant) an abſurd, vaine and groundleſſe conceit; nor doe wee ſuppoſe the allegation of *ſo perſwading People*, to be any other then a ſlanderous figment of our *Queriſt*. For (as wee have ſhewed above) (e) our Engliſh Saxon (f) word *Maſſe*, is borrowed from the Latine word *Miſſa*, and ſignifies *Publique ſervice*, *The Lords Supper*, *An Offering*; whereby there appeares an excellent and remarkable ſignificancy in this Title *CHRISTMAS DAY*, implying *THE* day of *Chriſts Publick Service*, *THE* day of celebrating *Chriſts holy Communion*, *THE* day of *offering* up our ſelves, and thankfulneſſe unto *Chriſt*; for that *Chriſt the Son of GOD, the brightneſſe of his Fathers glory, and expreſſe image of his Perſon* (g) *in whom dwelleth all the fulneſſe of the God-head bodily*, (h) did vouchſafe for our ſakes ſo low a condeſcenſion as to *take upon him the forme of a ſervant*, (i) and this day to bee borne of a pure Virgin. And as for the uſe of this word *Maſſe*, we have (by the confeſſion even of thoſe that wave it) the example of Chriſtians in the very time of the Apoſtles, (k) the ancient cuſtome and approbation of GOD'S

e) See our third Section.

f) Moſt words of one ſyllable in Engliſh are Saxon originally.

g) Heb. 1. 2, 3

h) Col. 2. 9

i) Phil. 2. 7

k) Vide Obſervat. in Harm. Confeſs. Sect. 14. Ad Auguſt. Artic. 1.

Church,(l) the Authorities of *Tertullian*,(m) *Cyprian*,(n) *Ambroſe*,(o) *Auguſtin*,(p) and other eminent Fathers who flouriſh'd long before the dayes of Popery: (q) Yea, in a Sermon on Eaſter-day tranſlated out of Latin into the Saxon tongue Anno 996. and in divers Saxon Epiſtles, (r) before ever the Popiſh Doctrine of Tranſubſtantiation was heard of in this Iſland, we finde the word *Maſſe*, ſometimes expreſſing *Publick Service*, ſometimes *The Lords Supper*; and Holy-dayes were by the Saxons called *Maſſe dayes*: becauſe on thoſe dayes GOD'S *Publick Service* and uſually *the Holy Communion* was celebrated. (s) Wherefore this word *Maſſe* is neither Popiſh nor invented by Papiſts; and is uſed not onely in the Church of *England*, but hath the teſtimony of thoſe glorious and renowned Churches of *Germany*, whoſe zeale and Proteſting for the Faith firſt acquired to themſelves the name of *Proteſtants*; (t) *Our Churches*, ſay they, *are falſly accuſed that they aboliſh the Maſſe*; *For the Maſſe* (meaning the Lords Supper) *is retained with us, and celebrated with higheſt reverence.* (u) And if words muſt be therefore caſt out and abominated, becauſe they are profaned by Papiſts; then muſt theſe words *Scripture*, *Church*, *Baptiſme*, *Lords Supper*, *Prayer*, *Preaching*, *Sacrament*, *Almes*, *Patience*, and many more be caſt out, which are by them no leſſe abuſed unto ſuperſtition, profaneneſſe, idolatry, then *the Maſſe*.

l) Urſin Expl. Catechet. quæſt. 80.
m) Lib. 4. adverſus *Marcionem*.
n) Lib. 3 Ep. 14
o) Lib. 5. Ep. 33
p) De Tempor. Sermon. 237.
q) *Perkin.* vol. 2 Demonſtrat. of the Problem.
Juel Apolog. pag. 42.
r) Acts & Mon. vol. 2. fol. 448. 30. & fol. 451. 60. and fol. 452. 20. 60.
s) Teſtimon. Antiq. p. 79.
t) Sleidan Comment. l. 6. f. 101, 102, 109
u) Vide Harm. Conf. Sect. 14. Auguſt. Conf. Artic. 1.

QUÆRE IX.

Whether the Saints are bound to rejoice in the Birth of Chriſt on that day men ſuperſtitiouſly call *Chriſtmas*, more then at other times? And whether the Lords day be not THE day appointed for them to rejoice on?

ANSWER.

It is falſe, that men *ſuperſtitiouſly* call this day *Chriſtmas*; for though they cannot without ſolid conviction of the unlawfulneſſe, reject the uſe thereof, yet doe they not place any Religion in, or eſteeme of that Title more then of *Chriſts Birth-day*, *the Nativity of Chriſt*, *the day of the Nativity*, or the like; which they ever did and doe uſe as names indifferent. But for our ſpeciall joy *on that day*; if it be the duty of Chriſtians to *heare the Church*, (w) if in things juſt the Magiſtrates commands be obligations, and men *muſt needs be ſubject* thereunto, *not onely for wrath, but alſo for conſcience ſake* (x) which no *Saints* or Children

w) Mat. 11. 27.
x) Rom. 13. 5.

dren of GOD will deny; then *are Saints bound* to expresse their *rejoycing in the Birth of Christ, more* especially *on this day* set apart for this end, *then at other times*: Doe not we on every fifth of *November*, [as the Jews did on the dayes of *Purim*] (y) *more* especially *then at other times*, declare our joy in GODS temporall deliverance of our State? And if a corporall and temporary mercy unto a Nation may be yeerly recorded with Publick joy and thanksgivings unto GOD; much more may we with rejoycings, prayer and praises record GODS spirituall, everlasting and unspeakable mercy in Christs Birth, *the good tidings of great joy unto all people* (z).

y) Esther. 9. 18, 19. 28.

z) Luke 2. 10.

Indeed, *the Lords day* is *appoynted for us to rejoyce on*; yet is it not THE *day*, so as to extinguish or lessen our duty on other dayes *appointed* also to GODS Service. For by whom and when was *the Lords day* appointed? Throughout the Old Testament we have no intimation of it. *Cyprians* saying, that *Circumcision was a type* or figure *of Christs Resurrection, and our Solemnity on the eighth day* (a) is rather his conceit then judgement; for in that Sacrament neither signe nor actions, bear the least analogy or similitude with Christs rising from the dead. And to speak truly, how can the day of Christs Resurrection be termed *the eighth day*? In reference to the weeke it was *the first day*, (b) in reference to his death and buriall *the third day*; (c) in reference to the month *the seventh and twentieth day*; (d) and it can no otherwise be termed *the eighth*, then because it next followes *the seventh*; just as one is thirteen a clock, because it is the next houre after twelve. Besides, should we admit this Typicall phansy, then must the day of Christs Resurrection be no Solemne or *Holy day*, but a common ordinary day, as was the day of Circumcision; else the type and thing typified will not correspond.

a) Lib. 3. Ep. 10. ad Fidum. Circumcision was on the eighth day, because the child was uncleane till the eighth day. Levit 12. 2. 3. & 15. 19. 24.

b) Mark. 16. 9.

c) Mat. 12. 40. John 2. 19.

d) Aug. de Trin. l. 4. c 5. Chrysost. in c. 1. Luc.

As for the day of the fourth Commandement; that things may be clearly understood, we must note that the morall Law and the Law of Nature are one and the same; (e) and it is called *the Morall Law*, that is to say *the Law of manners*, because it is *an everlasting rule for the manners and duties of men, both towards GOD and towards their Neighbour*.

e) Pol. *Syntag. Theol. lib. 6. cap. 10. fol. 2267.* Bucan *Loc. com. 19. Sect. 11.* Junius. *Thes. Theol. loc. 23.* Sr. W. R. *Hist. l. 2. c. 4.] Sect. 9.*

Next, we must know, that a *sabbath*, is a set time appointed by just Authority to GOD'S publique service: (f) *The Sab-*

f) Ursin. Expl. Cat. quæst. 103.

bath is a Sabbath under the Law by GOD'S command to be weekly obſerved on the ſeventh day: *The Lords day* is a ſabbath under the Goſpell by the Churches Authority (g) to be weekly obſerved on the firſt day: So that *the Sabbath* and *the Lords day* differ *ſpecifically*, that is, *are of diſtinct natures and kindes.* Hence it is, that the fourth Commandement is partly *Morall*, partly *Ceremoniall*. (h) *Morall and Naturall*, in that it commandeth a ſabbath or ſet time to be appointed for GOD'S publique ſervice: unto which by the ſecret inſtinct of nature all people and Nations, though never ſo heatheniſh barbarous, and ignorant of the true GOD; did and doe by their cuſtomes and practice bear witneſſe. (i) *Ceremoniall*, in that it commandeth *The Sabbath* or *ſeventh* and laſt *day* of the weeke, on which *GOD reſted from his worke* of Creation to be *kept holy* (k) And that this was *Ceremoniall* appeareth, Firſt, Becauſe the Lord himſelfe numbring the *Ceremoniall* Feaſts, placeth *the Sabbath* in the very front and head of them. (l) Secondly, Becauſe *the Sabbath* was a particular remembrance to the Iſraelites of their deliverance from Egyptian bondage. (m) Thirdly, Becauſe *the Sabbath* was to diſtinguiſh and divide the Jewes from the Gentiles; (n) which *middle wall of partition, Chriſt, our peace, both broken downe.* (o) Fourthly, Becauſe, *the Sabbath* was a type or ſigne of *ſanctification and ſpirituall reſt* by the promiſed *Meſſiah*, (p) the ſubſtance & accompliſhment of what was *ſhadowed.* (q) Laſtly, The Apoſtles prohibition of the neceſſary obſervance and Divine eſteeme of *the Sabbath daies*, (r) without excepting *the ſeventh day*, is a cleare proof againſt the old *Sabbatarians*; And as well that prohibition as the lawfull change of the *Sabbath* or *Seventh day* of the weeke, which is our *Saterday*, into *the Lords day* or firſt day of the weeke which is our *Sunday*, are manifeſt proofes againſt the New Sabbatarians, that *the Sabbath day was Ceremoniall:* For we muſt not, we cannot ſuppoſe that the Apoſtle ſhould perſwade Chriſtians to a light eſteeme of any part of the Morall Law; nor could that which is Morall be changed. (s)

Groundleſſe then and erroneous is the Opinion, as well of the Old Sabbatarians, who teach that *THE ſeventh day* is Morall, as of the New Sabbaterians who would have *A ſeventh day* Morall; (t) For by the dictates and diſcourſe of meere Naturall reaſon

g) See our proofes at the end of our anſ. to this *Quære Calvin.* inſtit. l. 2. c. 8. Sect. 28. 31. *Zanch.* in Expl. Præcept. 4. *Urſin.* in Tract. Theol. de Præcept. 4. *Simler.* ad *Exod.* 20. *Paræus* ad Ro. 14. dub. 4. *Polan.* Synt. Theol. l. 6. c. 10

i) Rom. 2. 14, 15 *Feueſt.* c. de Sacerdot. *Roſin.* Antiqu Rom. l. 3. & 4. *Grimſtons* Eſtates, f. 254. 255. 758. 739. 771. 778.

k) Compare Luke 23. 56. with Ex. 20. 11

l) Levit. 23.

m) Deut. 5. 15.

n) Exod. 31. 19.

o) Epheſ. 2. 14.

p) Exod. 31. 13. Hebr. 4. 4, 5. 9, 10, 11.

q) Col. 2. 16, 17

r Col. 2. 14. 16, 17

s) Polan Synt. Theol. lib. 6. c. 10. fol. 22. 63. D.

t) See the Practice of Piety.

reaſon, neither *the ſeventh* nor *a ſeventh* has more evidence to be kept holy then *the* or *a* fifth, ſixth, eighth, tenth, twentieth day: And we challenge all Sabbatarians, Old or New, to deliver freely their Judgement and Conſcience, whether if they had never ſeene or heard of the Scriptures, they could by the Booke of Nature have found out, that GOD in five dayes finiſhed the Creation, reſted on the ſeventh, and therefore ordained *the* or *a ſeventh day* to be weekly kept holy; If they ſay, *they could*, let them ſhew it, and the learned will for ever do them homage. If they ſay, *they could not*, as moſt certainely they cannot, then is neither *the* nor *a ſeventh* dayes Obſervation Morall: Much leſſe Morall is *the firſt day of the week* or *Lords day*, of which there is not the leaſt tittle or glimpſe in the fourth Commandment. 'Tis true, in this age and land of Novelty, ſome Reaſons and far fetch't circumſtances have been diſperſed among the people, to perſwade the Morality of *the* or *a ſeventh*, and thence to inſinuate the Morality of *the Lords day*; but the ſhallowneſſe and ill compoſure of their Arguments is ſo obvious, even to men of indifferent capacity, that we ſhall onely touch upon the chiefe, whereby the reſt may be judged.

D. Twiſſe, Walker, Ley, Shepherd, Nicholas & Rich. Byfeld, Martindale, Abbot in their Treatiſes of the Sabbath. *Scudder* in his *Chriſtians daily walke*, Doctor *Young* in his *Dies Dominica*, &c.

REASON I. If the Obſervation of neither *the* nor *a ſeventh day* be Morall; then are there but nine Commandments in the Morall Law.

ANSW. The Inference is falſe; For (wee have proved) the Morality of the fourth Commandment conſiſts not in obſerving *the* or *a ſeventh* day, but: in *keeping holy a ſabbath day* or time ſet apart to GODS publick Service, which is our bounden and perpetuall duty.

REAS. II. The *Sabbath* was inſtituted in Paradiſe, whileſt *Adam* retained his innocency and perfection; therefore *the Sabbath* is not Ceremoniall.

ANSW. This is often urged by our New Sabbatarians; though duly conſidered, it makes nothing at all to their purpoſe; For ſhould we grant, *the Sabbath* or *ſeventh day* of the weeke to be Morall and unchangable, then what would become of their *New Saabbath*? But indeed, the Antecedent is falſe; For at the ſooneſt, God did not inſtitute *the Sabbath* till he *reſted*, and that was *on the ſeventh day*: (u) whereas *Adam* fell on the day of his

u) Gen. 2.2,3.

his creation, which was *the sixth day*, (w) and at *Evening* was *cast out* of Paradise. (x)

REAS. III. The *Sabbath* was appointed before *Moses* his time; Therefore *the Sabbath* was not ceremoniall.

ANSW. We deny the consequence; For *Sacrifices* and *Circumcision* were *appointed* long before *Moses*, (y) yet were they ceremoniall and abolished in Christ. (z)

REAS. IV. Heathens observed *the seventh day* as an holy day; Therefore *the seventh dayes* observation is Morall and Naturall.

ANSW. This Argument is likewise false; for such Heathens had not *the seventh dayes* observation by instinct of Nature, but by imitation from the Jews, as some amongst them had and still have *Circumcision* and *Sacrifices*: (a) And that is not Naturall which *some* people, but what *all* observe; (b) which never was nor will be proved of *the seventh day*.

REAS. V. The word *Sabbath* signifies *rest*; The Lords day is a rest: Therefore the Lords day may be called *THE Sabbath*. And if it may be called *The Sabbath*, then it is *The Sabbath*.

ANSW. This is a syllogisme of the fourth Figure, absurd and ridiculous; For in the same way, *John* might be called *Adam*, because the word *Adam* signifies *man*, (c) and *John* is a man: So might S. *Dunstans* be called *The Temple*, because the word *temple* signifies *Church*, and S. *Dunstans* is a *Church*: And as to the latter Inference; it is as wise as the former; For who sees not that sometimes through craft, sometimes through ignorance, things *may be called* what indeed they are not? A man *may call* copper, *Gold*; yet it followes not that it is Gold. But we list not to spend time in breaking strawes, and therefore we shall not pursue this point, nor take any strict survey of the manifold contradictions, falsities and notorious riff-raff, wherewith most of our New Sabbatarian Treatises abound: Only, we desire these profound Sophisters to study well the first leaf of their *Accidence*, and they will finde a difference between *Proper* Names and *Common*. Now from the foregoing premises this conclusion is evident; That since the Morall part of the fourth Commandement enjoynes only a

w) Compare Gen 2.7. 21, 22, &c. 3.1. with chap. 1. 27, 28.

x) Chap. 3.8. 24, See *the Practice of Piety*, printed by R. Y. p. 274. *Willet* his sixfold Commentr. on Gen. c. 3. q. 32. The Annot. of the Assemb. of Divines on Gen 3.24.

y) Gen. 4.3, 4. & 8.20. & 17. 9, 10.

z) Acts 15.24. 28, 29. Galat. 5.2. Hebr. 9.9, 10.

a) Joseph. contra Apo. lib. 1. *Brerewoods* Enquiries chap. 12.

b) *Ius naturale est quod apud omnes homines eandem habet potentiam.* Arist. lib. 5. Ethic.

c) In the Hebrew tongue, as *Sabbath* signifies *rest*: Whence as the Latines from the Greek, so the English from the Latines, have a *Sabbatisme*, *to sabbatize*, which signifies a *resting*, to *rest*. And did Printers distinguish the Noune Appellative *sabbath* from the proper Name *The Sabbath*, by a great letter, as in all languages they ought to do: our New Sabbatarians might finde the Lords day, called *sabbathum*, a *sabbath* or *rest*; seldome or never, *Sabbathum*, *the Sa*[illegible]

Sabbath

Sabbath, not any particular and precise day to GOD's publick Service; And the ceremonial part enjoyned only *The Sabbath* or *seventh day* on which GOD rested from his work of creation; Therefore *the Lords day* or *first day* of the week on which *Christ* rose from the grave, is not by the fourth commandment appointed to be kept holy.

Nor doe the Gospels make any mention of the observing the Lords day. Those propheticall words of our Saviour, *'Pray ye that your flight be not in the winter, neither on the Sabbath day* (c) though we would prove them undeniably to be *Figurative* (d) and are so understood by some of the new Sabbatarians: (e) yet taken literally, import no more but that *the Sabbath*, or *seventh day*, was kept at the time of *Jerusalems* destruction, (f) about thirty nine years after the death of *Christ*; (g) Which is most true; As also to this very day the Jewes observe it with other Mosaicall Rites, and ceremonies. But what is their superstitious and unwarranted keeping *The Sabbath* or *seventh day* of the week, to the Christians celebration of *the Lords day* or *first day* of the week? Indeed, the Evangelist S. *John* specifies two severall times wherein *Christ* after his Resurrection appeared to his Disciples, when they were assembled. One was, *at evening the same day he rose from the dead, being the first day of the week*: (h) But this Text affords no foundation at all for their conceit, who would have the Disciples then assembled to celebrate the day of *Christs* Resurrection; For,

c) Mat. 24. 20.
d) August. de consens. Evangel. lib. 2. c. 77.
e) Rich. Byfield. Doctrine of the Sabbath, p. 212.
f) Compare Mat. 24. vers. 3. with ver. 20.
g) Joseph. de Bel. Judaico, l. 7. Jun. comment. in Chronol. l. 5.
h) John 20. 9. 19.

1. The day was *spent*, or very little of it remaining, before they assembled. (i)

2. The Scriptures expresly tell us, why they met, *they were assembled for feare of the Jews*; (k) and what they did being met, *they supt together*, and their *meat* was *broiled fish and an hony comb*: (l) Here's not a word of Praying, Preaching, and other solemn dutyes requisite to a solemne day.

i) Compare Luk. 24. 29. 33. with John 20. 19.
k) John 20. 19.
l) Luk. 24. 33. 41, 42.

3. The coming of *Mary Magdalene* and others *to the Sepulchre, and bringing spices*, with intent *to anoint* our Saviours Body; (m) And the travelling of the two Disciples from *Jerusalem* to *Emmaus* upon their private occasions, (n) are clear testimonies that that day was in their repute a common ordinary day.

m) Mar. 16. 1.
n) Luk. 24. 13.

4. And lastly, the Disciples at their first assembling, did not be-

o) Luk.24. 11. lieve the Reſurrection of *Chriſt*; (*o*) and therefore when *Chriſt appeared unto them as they ſat at meat, he upbraided them herein, with*
p) Mark.16.14: *their unbeliefe and hardneſſe of heart*: (*p*) How then could it be, that the cauſe of their aſſembling was to celebrate the day of *Chriſts* Reſurrection?

The other time wherein Chriſt did appeare to his Diſciples aſſembled, was (ſaith the foreſaid Evangeliſt) *after eight dayes*; (*q*) which word *after* ſhewes that the *eight dayes* were fully compleat and ended, and ſo this meeting of the Diſciples falls on the ninth day; * Now accompt *Nine*, either including the day of *Chriſts* Reſurrection, and their meeting was on the ſecond day of the ſecond weeke; Or, *Nine* from the time of his former appearance to his Diſciples, excluding the day of his Reſurrection [which is more probably the ſenſe of the Goſpel] then was their meeting on the third day of the ſecond week; and it can no way be aſſigned to the firſt day of the week, unleſſe we ſay as our new Sabbatarians, that *after eight dayes* muſt be interpreted, *before eight dayes*, to wit, *on the ſeventh*, which is moſt ridiculous.

q) Joh.20.26.

* Note. It is a received Rule amongſt all Divines skilled in Chronology, that *the expreſſions of time in Sacred Scriptures, ought ever to be taken in the fulleſt ſenſe, unleſſe by other Texts the neceſſity of a limitation ſhall be proved.*

Come we to the *Acts*, and we read not there, that the Apoſtles did practice or appoint the Obſervation of *the firſt day of the weeke* above the reſt: *It ſeems good* [ſay they unanimouſly in that famous Synod at *Jeruſalem*] *to the Holy Ghoſt and to us, to lay* NO FURTHER BURTHEN *upon you* THEN THESE NECESSARY THINGS, *that ye abſtaine from things offered to Idols, and from blood, and from things ſtrangled, and from Fornication.* (*r*) As for that meeting of *Paul* and the Diſciples at *Troas*; (*s*) whether we reſpect the *time* or the *end* of their meeting, it makes nothing at all to the celebration of *the Lords day*. The *time* is expreſt to be *upon the firſt day of the weeke when the Diſciples came together to break bread*, which all Divines grant to be *at evening* (*t*) on Sunday night; and, ſaith the *Text*, they continued together *till breake of day*. (*u*) Now what is this to *the Lords Day*? Did the firſt Chriſtians or muſt we keep our weekly Feaſts from the Evening on Sunday night till breake of day on Munday? certainly none will ſay it: Beſides, it is a ſacred principle with ſome of the New Sabbatarians, (*w*) that the time of celebrating *the Lords day*, does continue no longer then *till the Evening*, according to the old Leviticall rule, *from*

r) Acts 15.28, 29.
s) Acts 20.6.7.
t) Mat.28.20. Mark.14.17.
u) Acts 20.7. 11.
w) *Shepheards* Doctr. of the Sab part.3. Theſ.76. 77. 90.

even

even unto even shall ye celebrate your Sabbath: (*)How then can it be said without a contradiction to themselves, that this meeting of the Disciples *at* or *in the Evening*, when the time of celebration was past, was to celebrate *the Lords day?* And for *the end* of their meeting, *Prayer, Preaching, receiving the Lords Supper, heavenly conference*; these were to the Disciples (not weekly, but) *daily* ordinary exercises; (w) and if frrm thence should follow a necessity of keeping the day holy, then must *every day* be kept holy, which is repugnant to GOD's Commandement, (x) the Doctrine of the Apostles, (y) and common reason.

In all those Sacred Epistles of *Paul* (z) *James, Peter, John, Jude*, we have not one syllable of *the Lords day*. That of the Apostle *Heb.*4.9. is not spoken of a weekly temporary *rest*, but *of another*; (z) a *rest* which he exhorteth us to *strive to enter into by faith*; (a) a *rest in the heavens into which* Christ Jesus *our high Priest is passed before us*. (b) This *rest* (say Interpreters) is a *Spirituall rest*, (c) begun in this life by ceasing from sin and doing righteousnes; but perfectly & everlastingly continued in life eternal: (d) Which is so clearly the sense of the Apostle, that it is confessed by some of our New Sabbatarians (e)

'Tis true, S. *John* who wrote his Booke called *The Revelation* about the year of Christ 96, (f) which was long after the decease of the rest of the Apostles, saith, that *he was in the spirit*, or, (as some translations have it) *he was ravished in the Spirit on the Lords day*: (g) Which shews indeed there was some day then called *the Lords day*, and of note in the Christian Church. But, whether that day were an Holy-day or not; or, if an Holy-day, whether weekly or Anniversary; or, if weekly, whether on *the first day of the weeke*, the day of our Lords Resurrection or *on the sixth day of the weeke*, they day of our Lords Passion; (which was the weekly Holy-day in most Grecian Churches untill the reign of *Constantine* *) S. *John* is wholly silent. And for the celebration thereof, he neither commands it nor commends it to us; but as he found it, so he leaves it, a thing indifferent.

Wherefore we conclude, that the observation of the Lords day hath no precept, no practice, throughout the Scriptures; and consequently is no day *appointed* by GOD, Christ, or his Apostles to be kept holy.

*) Levit. 23. 32.

w) Act. 2. 42. 46. and 5. 42.

x) Exod. 20. 9.

y) Ephes. 4 28. 2 Thes. 3. 10, 11, 12.

z) That place in the 1 Cor. 16. 1, 2, 3. is cleared in our *Answ.* to the 17th *Quere*.

z) Vers. 8. 9.

a) Verse 11.

b) Verse 14.

c) Bez. annot. in locum.

com. 39. Sect. 16

d) Ursin Explicat. Cat. q. 103: Sect. 1. *Baxter* in his *Saints everlasting Rest.* chap. 2.

e) R. Byfields Doctrine of the Sabbath. pag. 210.

f) Irenæus contra Hæret. lib. 5.

g) Rev. 1. 10. *fui spiritu correptus.* So Bez.

* *About the year* 324. Vid. Func. Comment. in Chron. l. 3. *NOTE*, that *Patmos*, where S. *John* wrote his *Revelation*, is a Greeke Island.

Here some may aske; When then began the Lords day to be observed? Who *appointed it?* and upon what grounds was it appointed? We answer to the first; though *the exact time be not recorded, when Christians began to keep holy the Lords day*; h yet from that of *John* i (understood according to the Tradition generally received) we may gather, the observing thereof is very ancient, and was sometime before *John* wrote that Book: k And it hath been undeniably observed by GODS Church in all succeeding ages to this day. To the second we answer; The Observation of the Lords day is *appointed* by the Christian *Church*. *The Church* (saith *Ursin*) *out of her own will and pleasure chose the first day of the week for certain reasons* l. *The Church* (saith *Bullinger*) *of her selfe freely chose and received the day of Christs Resurrection in stead of the Sabbath: We read not that it is any where commanded.* m *The Christian Church* (saith *Peter Martyr*) *did not amisse when she appointed the Lords day to be observed instead of the Sabbath.* * *GOD* (saith *Bastingius*) *for a cause fitly serving the times of the appearing of the Messias, did disanull that Law of the seventh day, and left it free for his Church to make use of other dayes, which for a probable cause chose the first day upon which fell the Resurrection of Christ.* † *We affirme* (saith *Peter du Moulin*) *all the Doctrines of the Christian Faith are contained in the Scriptures: The Observation of the Lords day is not a Doctrine, but a Law of Church Government.* n *The Church* (saith *Napier*) *transported the exercise of Saturday to the Sunday.* o *The Church* (saith *Willet*) *changed the Holy day of rest from the seventh day to the first, which is the Lords day* p. But, we shall not insist upon the testimonies of particular men, since we have herein the concurrent Judgement of all Protestant *Churches*, as may be seen at large in *The Harmony of Confessions*: o Take thereout one instance; *It is apparent* (saith *Ausburg*) *that the Church appointed the Lords day to the end, that people should know when to meet together; and whosoever do thinke that by the Churches Authority, the Observation of the Lords day was ordained instead of the Sabbath, as necessary, do very much erre.* p To the third Demand we answer; That the Church upon just Grounds hath appointed the Lords day to be kept holy; Which Grounds are these. First, the Morality of the fourth Commandement

h *Quo tempore Christiani diem Dominicum feriari cœperint, non est memoriæ proditum.* Magdeburg. Cent. 1. lib. 2. cap. 6.

i Revel. 1. 10.

k Ley, Sunday a Sabbath ch. 4.

l *Ex arbitrio elegit.* Ursin. Expl. Cat. q. 103. Sect. 1.

m *Bullinger* in Apocalyps. c. 1. concione. 4.

* Per. Martyr. Thes. in Exod. 20.

† *Bastingius.* Expos. Catech. 4. præcepti.

n *Pet. de Moulin* in his Treat. of Tradit. ch. 20.

o See *Napiers* notes on *Revel.* chap. 1.

p *Willets* six-fold com. upon *Exo.* c. 20. quæst. 14.

o Sect. 16. & 17.

p See the *Ausburg* Confess. in the Appendix to *the Harm. of Confess.*

mandement requireth ſet dayes and times to GODS publique Service; and therefore the Chriſtian Church for the performance of this Commandment, and according to *the liberty wherewith Chriſt hath made* her *free*, (q) did amongſt other dayes, ſet apart the Lords day to GOD's Service: (r) And in reſpect of this Generall Warrant it is, that Divines do frequently ſay, *the Obſervation of the Lords day hath Authority from GODS Commandement.* Secondly, the Equity of the ſeventh dayes Obſervation under the Law, obliged the Church to ſet apart the ſeventh day under the Goſpell: For it were diſproportionable and an utter ſhame, that Chriſtians in their duties and Thankſgivings to GOD ſhould come ſhort of thoſe that were under the Law when their benefits are much greater (r) Thirdly, the Church, not placing any holineſſe in dayes, nor from an opinion of the neceſſity of keeping one day rather then another, did out of her owne judgement, freely and voluntarily chuſe *the firſt day of the Weeke* for our ſeventh dayes Solemnity *: and this free choice of the *Church* is in part acknowledged by ſome New Sabbatarians; *I profeſſe* (ſaith one of them) *that I doe not conceive there is any morall neceſſity, that that day of the weeke on which Chriſt Roſe from the Grave, ſhould be kept holy in the Chriſtian Church, rather then the day wherein he was Borne, or the day wherein he Suffered on the Croſſe, or the day wherein he Aſcended into Heaven* (s). Howbeit, though no injunction or neceſſity be laid on the Church, yet ſhe wanted not certaine perſwaſive reaſons and inducements, for refuſing *the laſt day of the Weeke*, and making choice of *the firſt*. Two reaſons ſhee had for refuſing *the laſt day of the Weeke*; One was, that by not-obſerving the Sabbath-day, Chriſtians might underſtand they are now freed from the Yoke of the ceremoniall Law: (t) The other was, that hereby a difference and diſtinction might be put betwixt us and Jews. (u) Likewiſe the Church had two reaſons for making choice of *the firſt day of the weeke*; One, In memory of the Worlds Creation, which Worke GOD began on that day: (w) The Other, In memory of *Chriſts* Reſurrection, who *on the firſt day of the weeke roſe from death* (x) And in regard that *Chriſt by his riſing againe, did mightily declare himſelfe to be the Lord*; (y) Therefore *the Church called the day of Chriſts Reſurrection the Lords day.* (z) But here three things

q) Gal. 5. 1.

r) Func. Com. in Chron. lib. 3. Anno 324.

r) *Bernard* in his Treatiſe of the Chriſtian Sabbath, chap. 9.

* Baſting. *Expoſit. 4. præcepti.*

s) *Ley*, Sunday Sabbath, p. 12.

t. u) Polan. Syntag. Theol. l. 9. c. 35.

w Gen. 1. 1. 5.

x) Luk. 24. 5. 6 *Convenimus hoc die Solis faciendum, quod hac die Deus mundum creavit, & eadem die Chriſtus reſurrexit à mortuis.* Juſtinus Apol. 2. pro Chriſtianis.

y) Rom. 1. 4.

z) *Inde à reſurrectione Chriſti*

Ecclesia vocavit Dominicum. Junius de Eccles l.1.c.4.

are to be noted; First, That the saying, *that Christ by his rising againe did mightily declare himselfe to be the Lord*, and the calling *of Christs Resurrection day the Lords day*, are spoken by way of *affirmation*, not by way of *appropriation*; as if Christ did at no other time save at his Rising *declare himselfe to bee the Lord*, and no day save that of his Resurrection were *the Lords day*; for this is false. Christ, we know, by his Birth of a pure Virgin, (*a*) *did mightily declare himselfe to be the Lord*, and therefore the day of Christs Nativity is also *the Lords day*; yea, our Lord himselfe expressly calleth it *His day* John 8.56. (*b*) Againe, Christ by his sustaining the wrath of GOD for the sinnes of the whole world, (*c*) *did mightily declare himselfe to be Lord*, and therefore the day of Christs Passion is also *the Lords day*; Yea, many of the Primitive Churches for the space of 300. yeares after Christ, observed this day as their weekly Solemnity, untill *Constantine* by Imperiall Decree limited the Christians, for unity sake, to the observation of *the first day of the Weeke* onely. (*d*) Againe, Christ by his ascending into heaven, in the presence and sight of his Apostles (*e*) *did mightily declare himselfe to be the Lord*, and therefore the day of Christs Ascension is also *the Lords day*: So that had the phrase and speech of the Christian Church so determined, the day of Christs *Nativity*, *Passion*, *Ascension*, or the like, might have beene called *the Lords day* as well as Christs *Resurrection-day* is thus called. Our next Observation is, that Christ by his resurrection caused or occasioned *the first day of the Weeke* to be kept-holy, and hence it is, that some ancient Writers have said, that *Christ changed the Sabbath into the Lords day*, (f) *Christ set the Lords day apart* (*g*) Not that Christ was the Author of the said change and institutour of *the Lords day*, but that Christ *by his Resurrection* was the cause or occasion *wherefore it was changed and set apart*: (*h*) As we usually say of the fifth of *November*, *The Papists made this an Holy-day*; not that Papists ordain'd it to be kept holy, but that the Papists by their Powder-plot were the cause or occasion, wherefore the Church and State of *England* ordained it. The third thing to be noted is, that *Christs Rising againe* is a part of that work, not the whole worke which he performed for mans Redemption; and is in it selfe no greater nor more beneficiall unto us then *his Incarnation*, *Birth*, *Passion*, and

a) Mat.1.18.23
b) Read Bishop *Andrews* Serm. on this Text, And also the Annot. of the Assembly of Divines.
c) John 1.29. & 12.47.& 19. 17.18.
d) Anno Dom. 324. Vide Func. Com. in Chron.l.6.
e) Mark 16 19. Acts 1.9,10.

f) Athanas. in Homil. de. semente.
g) *A Domino sacratus.* Aug.de.verb. Apost.Serm.15
h) Aug.Epist. 119.ad Jan.

and the like: For, had Christ onely Risen againe, and not suffer'd for our sinnes, what would his or our Resurrection have availed? Nay, had Christ both suffer'd and risen againe; and not beene incarnate by the Holy Ghost of a Virgin and made man, what had his suffering and Rising againe beene to us? Nay, grant all these, yet if Christ had not Ascended, we could never have attained the end of our hope which is in heaven; for *Where the head is, there also must be the members*; and if Christ our head were not in heaven, neither should nor could we expect it.

The result then and summe of all is, that seeing the *Feast of Christs Nativity* hath like warrant and allowance from Scripture as *the Lords day*, hath the same authority for its Institution, is celebrated in memory of as great and wonderfull a work of Christ, and as beneficiall unto us, as his Resurrection; Therefore *the Lords day* is no more nor otherwise *THE day appointed for us to rejoyce on*, then *the day of Christs Nativity*.

QUÆRE X.

Whether *Christmas* day ought in any respect to be esteemed above another of the weeke-dayes? And whether people may not without offence to GOD follow their lawfull vocations on that day?

ANSWER.

From what we have already proved, the solution of this *Quære* is easie and obvious; For, *in respect* that *Christmas day* being the day of our Lords Nativity, is *the Lords day*; and by *his Spouse*, (*i*) the Church set apart to Gods publick worsh'p and our soules edification, *it ought* clearely *to be esteemed above any of the common week dayes:* And for *people on this day* wilfully and contemptuously *to follow their* ordinary (though at other times *lawfull*) *vocations* or callings, is, in the first place, a breach of the fourth Commandement; for the day of Christs Nativity is *a sabbath* or *rest unto the Lord*, (*k*) and GOD will have us to *keep holy the sabbath* or *rest-day*. Next it is despising and a dishonouring of their Mother the Church, which whosoever are guilty of, not only sin against the fifth Commandement; (*l*) but by our Saviour himself we are enjoyned to account all such *as* revolters from the Christian Faith, *Heathen men and Publicans*. (*m*) Lastly, it is a ground & inlet to the violation of all *orders & decency in* GODS service, which is expressly condemned in Holy Scripture. (*n*) And if

i) Cant. 4. 9.

k) See the definition of *a Sabbath* in our Answ. to the last foregoing *Quære*.

l) *Perkins* Cases of Conse. l. 1. c. 5. Sect 5.

m) Mat. 18. 17.

1 Cor. 14. 40.

if to break Gods Commandments, to contemne Churches authority, to become Heathens and Publicans, and to overthrow all order and decencie in GODS services, be offences to GOD; Then must we conclude, that to work or *follow our vocations on Christmas day*, is a great and high *offence unto GOD*.

QUÆRE XI.

Whether you think the Parliament and Assembly have erred and played the fooles in condemning and rasing out Holy dayes not warranted in the Word? And whether to observe them be not highly to dislike, and flatly to contradict (in point of practice at least) their procedings in order to a Reformation?

ANSWER.

Thoughts are free, and every mans minde is to himselfe; yet for satisfaction hereunto, noting by the way the incivility of the terme *Fooles*, we answer, that the Parliament is not truly alleaged in this point; For, First, our *Quærist* grounds his allegation upon an Order of the House (*n*) whereas *the Day of Christs Nativity* and the like are appointed *Holy dayes* by Act of Parliament; (*o*) and an Order cannot *rase out* an Act; for it is a Maxime (as well in our *English* Lawes, as in the Civill) that *what ever it be, the same way it is made, the same way it is dissolved.* (*p*) Secondly, by our Quæristes owne confession the Order alledged condemnes *Holy dayes not warranted in the Word*; which does nothing at all concerne *the day of Christs Nativity*; the Observation of this day being warranted by the Holy Scripture, (*q*) instituted by the Apostolick Churches, and practised throughout the Reformed: (*r*) And therefore to observe this day and the like is not *to contradict* but to further *the Parliaments proceedings in order to Reformation*; they having often testified, and still doe testifie to the world, that *their guide in the worke of Reformation shall be the word of GOD and the best Reformed Churches.* (*s*) Thirdly, the procurers of the said Order have beene since detected, secluded the House, and by full consent of Parliament declared to be no other then *a party and faction, acted by power of darknesse, Apostates from their first principles, bearing only the name of Patriots and Lovers of Religion, and such Reformers of Popery and prophanesse as stood themselves in need of Reformation:* (*t*) Now, of what price or esteeme these mens Votes and *condemnings* ought to be, let either conscience

n) Aug. 1645.
o) 5. & 6 Ed. 6. c. 3. 1 Eliz. c. 2.
p) *Nihil est rationi magis consentaneum quam eodem modo unumquodque dissolvere quo constitutum est.* Judge Doderidge this English Lawyer, pag. 123.
q) See our Answ. to *Quære* 3 & 4.
r) See our 5th. Section.
s) The Parl. Decl. *Sept.* 27. 1649. pag. 10.
t) See the afore said Decl. pag. 5. 7. 10.

Or

or reason determine. As for the Assembly of Divines, it is well knowne how they were chosen, and that their *number does not much exceed* 80. *Persons*; (u) Unto which we shall say no more but what one of their Abettors and Favourites hath long agoe beene forced to acknowledge; *There is* (saith hee) *no resolution from any Apostolicall primitive pattern of the Churches erected by the Apostles, of an Assembly SO CHOSEN BY MAGISTRATES,* (w) *to draw up a Government and Direction in Worship for so many Churches,* (x) *many of which Churches have not so much as one of their members there.* (y)

u) *Edwards* his *Antipologia*, p. 256.

w) For the Parl. did nominate the Divines of the Assembly.

x) There are above 10000. Parish-Churches in this Commonwealth.

y) *Edwards* his *Antipologia*, p. 83.

QUÆRE XII.

Whether (since most men and women in *England* doe blindly and superstitiously believe, Christ was born on that day) preaching on it doth not nourish and strengthen them in that belief?

ANSWER.

'Tis true; *most men and women in England*, and indeede all Christian Churches throughout the world *doe believe that Christ was borne on the* 25. *day of December*; but this they doe neither *blindly* nor *superstitiously*. Not *blindly*; For they have plenty of ancient Records and the cleare Testimonies both of the Greek and Latin Fathers, and other Ecclesiasticall Writers, which beare witnesse thereunto: (z) Nor *superstitiously*; For they hold it no point of Religion or Article of faith; and therefore our *Quærist* needs not feare that *preaching on this day* will *nourish* any matter of dangerous consequence. But, Good GOD! how quick-sighted are our Opponents in other mens wayes, and how pur-blinde in their owne? VVhat talke they of *superstition*? Was there ever read or heard of a more *superstitious* generation then themselves? Doe not most of them teach, that it is unlawfull to administer the Sacraments on any other day, then the Lords day, and in any other place then the Church? Doe not most of them teach, that it is unlawfull to receive the Communion, without being confessed and approved by the Priest and his Consistory? (a) Doe not most of them teach, that it is unlawfull to ring the Bels in peale upon the Lords day; To eat Mince-pies, Plumb-porrage, or Brawn in *December*; To trim the Church or private house with Holly and Ivy about Christmas, or to strew it with Rushes about Midsummer; To stick a roasting piece of Beefe with Rosemary; or to stick a sprigge of Rosemary in a Collar of Brawne when it is brought to the Table; To play at

z) See our 6th. Section.

a) *Alias* the Minister and his Eldership.

Cards or Bowles; To hawk or hunt; To give money to a ſervants or apprentiſes Boxe, or to ſend a couple of Capons or any other preſent to a friend in the Twelve-dayes; to uſe a ring in the Solemnization of Marriage; To cover a Herſe with a white ſheet; and a thouſand ſuch like foppiſh ſuperſtitious conceits, which to reckon up would be long and needleſſe.

QUÆRE XIII.

Whether this *Feaſt* had not its riſe and growth from Chriſtians conformity to the mad Feaſts *Saturnalia*, (kept in *December* to *Saturne* the Father of Gods) in which there was a Sheafe offered to *Ceres* Goddeſſe of Corne; a hymne in her praiſe called ὑλὼ or ἰυλὼ? And whether thoſe Chriſtians by name, to cloake it, did not afterwards call it *Yule*, and *Chriſtmas*, as though it were for Chriſts honour? And whether it be not yet by ſome (more ancient then truly or knowingly religious) called *Yule*, and the mad playes or ſports (wherewith 'tis celebrated, like thoſe *Saturnalia*) *Yule games*? And whether from the offering of that Sheafe to *Ceres*; from that ſong in her praiſe; from thoſe gifts the Heathens gave their friends in the Calends in *Ianuary*, *ominis gratia*, did not ariſe or ſpring our Blazes, *Chriſtmas* Karoles, and *New years* gifts?

ANSWER.

This *Quære* containeth a pack of groſſe errours and vaine imaginations, taken out of a new phantaſticall *Almanack*; (*b*) The truth whereof our *Quæriſt* ſhould have done well to have examined, before he had ſwallowed it. As for our *Feaſt* of the Nativity, it had *its riſe* from the practiſe of the pure, ancient and Apoſtolique Church; and *its growth* from Chriſtians conformity to the ſaid practice; which we have fully and at large proved in our fifth Section. Thoſe *Feaſts* to *Saturne*, which began on the 17. of *December*, and laſted three dayes, (*c*) concerne not us; unleſſe our Opponents will ſay, that Chriſtians may not ſet a day apart to GODS Service in that moneth that Heathens had Feaſts; and if ſo, we muſt bid adiew to all publique Services of GOD. The ſtory of *offering a Sheafe to Ceres and of a hymne in her praiſe at the Feaſt of Saturne*, is down-right falſe; for that *offering* and *hymne to Ceres* was at her own Feaſt, which was in *Aprill*: (*d*) And by conſequence thoſe derivations of *Yule* from ὑλὼ and *Karoles* from *Ceres* are ridiculous; and ſavour of as much wit, as that of *Tarleton* to the School-boyes of *Weſtminſter*, when he told them, that *Napkin* came from *Neptune*, and *Trencher* from his *Trident*. (*e*) But no marvaile, theſe men ſhould be ſo ignorant from whence the words come, when they know not how to ſpell them; for in true ſpelling it is not *Yule*, but *Ule*; not *Karoles*, but *Carrolles*: And that our Opponents

b) the Almanack is entituled, A *Scripture Almanack*.

c) *Apud majores noſtros Saturnalia die uno finiebantur, qui erat ad quartum decimum Calendas Ianuarias: ſed poſtquam C. Cæſar huic menſi duos addidit dies ſexto decimo cæpta celebrari.* Macrob. Satur. l.1.c.10. *Vid. etiã Giraldi Galẽdarium ad finem.* lib. Ovid. Faſt.

d) *Ante tamen, quam ſumma dies ſpectacula ſiſtat; Eufifer Orion æquore merſus erit. Proxima victricem cum Roman inſpexerit Eous ——Circus erit pompa celeber ——hinc Cereris ludi.* Ovid. *Faſtorum. l.4.*

e) The Treaſure of Wit, pag. 35.

nents may have the just Originall of these words, they must understand, that the French call *Christmas Noüel*, from the Latine word *Novus* which signifies *New*, because the New-yeare begins at *Christmas*. (*f*) From *Novel* the people of *Normandy*, who speake a corrupt kinde of French, have their word *Nuel*; And from *Nuel* together with the *Norman* conquest, the English had *Nule* or *Ule*; (*g*) both which words were indeed used at this day in some of the Northerne parts of this Land. * The other word *Caroll*, comes from *cantare* which signifies *to sing*, and *Rola* an Interjection expressing joy; for heretofore in the burden of delightfull songs, and when men were jocund, they were wont to sing *Rola, Rola*; as, sometimes we doe *Heyda, Heyda*; or *Derry, Derry*. Now, where lies the impiety of those words? Where lies their Heathenisme? But we finde this is no new trick; wee have examples enough (and too many some will say, when they must give an account) of slandering GODS people and Services in this kinde: *Plutarch* tells us, that *the ancient Jewes* (with whom no doubt was GODS true Religion) *did sacrifice to Ceres and Bacchus*; and that from *Sabasios*, one of the names of *Bacchus*, they called their Feasts *Sabbaths*. (*g*) *Josephus* tels of a figment no lesse monstrous; That *when the Jewes came out of Egypt, at the end of every sixe daies journey they were troubled with ulcers and sores in their groines, and for that cause rested the seventh day; and being setled and sound in the Land of Judea they called that day, the Sabbath, from* the Egyptian word *Sabbatosis*, which signified *a disease in the groine*: (*h*) And certainely one egge is not more like another, then these are to the conceits of our Opponents. As to their four *superstitious* scruples propounded in the close of this *Quære*; We answer to the first, concerning *Ule-games* or *Christmas sports*, that *the body is GODS*; as well as *the spirit*; (*i*) and therefore why should not GOD *be glorified* by shewing forth the strength, quickneſse, and agility of *our body*, as well as by declaring the endowments of *our spirit*? Provided alwaies, the said exercises be according to Christian modesty and in due seasons. To the Second, concerning *Blazes*, we answer, That a great fire, little fire, no fire, are equally materiall to the Celebration of *Christmas*; and yet, why may not *Blazes* be then allowed in our chymneys, as well as Bonefires in our streets on the fifth of *November*? To the Third, concerning *Christmas Carrolles*, wee

f) *Vid. David. Chytræi Disposit Epist. sub initio.*

g) *Vid. Horat. Laimerii Dictionar. Latino-Anglo-Gal.*

* in *York-shire, Lancashire, Durham*, &c.

g) Plutarch in Symposiacis.

h) Joseph contra Ap. lib. 2.

i) 1 Cor. 6. 20.

answer, That it was an ancient custome amongst the Christians in their Feasts, *to bring every one into the midst & incite him to sing unto GOD as well as he could, either out of the holy Scriptures, or of his owne wit and invention*: (k) And why was this course of singing more lawful in those daies then now? To the Fourth, concerning *New-years gifts*, we answer, that we have Scripture-example for *sending gifts* or *portions one to another on daies of Feastings*: (l) And this tide then was (say *the Assembly of learned Divines*) *for the maintenance of mutual friendship*. (m) How come such *gifts* to be since unlawful?

k) Ut quisque de Scripturis sanctis, vel de proprio ingenio potest, provocatur in medium DEO canere. Tertul. lib. adversus gentes, cap. 39.

l) Est. 9. 19. 22.

m) See their *Annotat.* on Ester 9.22.

QUERE XIV.

Whether conformity to, and retention of Heathenish Customes be commendable in Christians, suitable or agreeable with Gospel-principles, though under pretext of Christs Honour and Worship?

ANSWER.

It is a most wicked slander, that we solemnize the day of *Christs* Nativity *under a pretext* onely and shew *of Christs honour and worship*; For with all sincerity and singleness of heart wee dedicate both the day and our selves on that day to the publique *Worshipping* of GOD, the *honouring* of *Christ*, and to a thankfull contemplation of those infinite and unestimable benefits, which accrue unto us by *Christs* marvellous Birth of a Virgin: Nor is this from any *Heathenish Customes*, but from the evident examples of GOD's Church throughout all ages, ever since Christianity hath been professed. (n) And here we shall give our Opponents a Lesson which would be wel learned and remembred, *that it does not straightway follow, because Heathens do it, the thing done is Heathenish, and not suitable with Gospel principles:* For, the Principles of the Gospell doe confirme, not destroy the Principles of nature; and therefore Heathens by the light of naturall reason have done and doe many excellent things and commendable in Christians. (o) We finde upon Record, the *Temperance, Chastity, Prudence*, and other Virtues of Heathens; and yet no man can say, that *Temperance, Chastity, Prudence*, are *Heathenish, and not suitable to Gospel-principles*. We read that Heathens do *Marry, Bury, Build Churches*; and yet no man can say, that *Marriage, Buriall of our dead, Building of Churches*, are *Heathenish and not suitable to Gospel principles*. Yea, manifest it is, and some of the New Sabbatarians confesse, (p) that *the Heathens observed the seventh day for a Holy-day and Festivall*; (q) and yet they will not say, that the observation of *the seventh day* is *Heathenish and not suitable to Gospel-principles*.

n) See our fifth Section.

o) Rom. 2. 14, 15.

p) Rich: Byfields Doctrin of the Sab. p. 81, 82.

q) Joseph contr. Ap. l. 1. & Phil. Judæus l. 2. de vita Mosis.

QUERE

QUÆRE XV.

Whether you are not bound to prove your practice by the conviction and satisfaction of your Brethren, whose duty it is to walke with you in things agreeable to the mind of Christ? And in case you cannot; Whether you ought not to acknowledge your errour, lay down your practice (as others have done theirs) no longer befooling and misleading the People?

ANSWER.

Indeed, putting the case as our *Querist* doth, that we *cannot prove* the lawfulnesse of our practice; 'tis granted, we *ought to acknowledge our errour and lay down our practice*: But *in Case* we can *prove*, as it is manifest we have proved that our *practice* hath the approbation of GOD's Word, [r] the example of Christians in the Primitive and purest times, the witnesse of the ancient Fathers, the consent of all Reformed Churches [s]; (with which if any thing there be that ever can or will *convince and satisfie*, men ought to rest satisfied;) then, out of our *Querists* own mouth do we infer, that *it is the duty* of him and all other our Opponents *to walke with us in these things* so clearly *agreeable to the mind of Christ*. And if yet, the *good* which we have set before them will not prevaile; let our Opponents take into their saddest and most serious thoughts the manifold *evill* which by their non conformity to our *practice* ariseth both to themselves and the Churches of GOD. First, it abets and gives countenance to Blasphemers; and those so horrid and execrable, that the bare rehersall of their frequent reproaches against our Christian Solemnities would be unto modest eares offensive: You have a taste hereof in our last *Section*. Secondly, it will bring to passe, (as S. *Augustine* long since noted) *that in processe of time, by the non-observance of these yeerly Solemnities, an ungratefull forgetfulnesse of the Great benefits of the Son of GOD will steale upon us.** Thirdly, It is a dangerous forerunner of mens Apostacy from Christ; For, the said non-conformity is a great and manifest schisme in the Catholick Church, & *schisme* (as we know by heavy experience) *produceth Heresie*, [t] and *Heresie* (without GOD's extraordinary preventing Grace) *endeth in Apostacy*. Fourthly, It condemnes and casteth dirt on the face of the pure, ancient, Apostolick Churches. Fifthly, it is directly against *the Solemne League and Covenant*, which obligeth every one *in his place and calling* to act *according to the Word of GOD, and the example of the best Reformed Churches*. [s] Sixthly, It is an argument of *superstition*; For to accompt dayes holy or unholy in them-

[r] See our 4th *Section*.

[s] See *Section* 5.

* Aug. de Civitat. Dei. lib. 10. cap. 4.

[t] Hæreticiplerumque fiunt Schismatici, & vicissim Schismatici plurimi fiunt Hæretici. *Polan. Syntag. Theol. l. 7. c. 23.*

[s] *Article* 1.

themselves is equally superstitious. Seventhly, It teaches disobedience unto, at least a neglect of, the Magistrates power in matters Ecclesiasticall: For who will or can thinke himselfe bound to any Ordinances of men, When those dayes which have been established by all States and Churches, that ever owned the title CHRISTIAN, shall be laid aside. Eighthly, It is a contempt of *Universall Tradition*; which hath ever been held *a sure marke of truth*, (t) and one of the best testimonies that *the Scriptures be the Word of GOD*. (u) Yea, we desire our Opponents to consider, that upon no other ground then this of *Universall Tradition*, doe Christians believe that *Matthew*, *Luke*, and *John*, wrote those Gospells, in which is declared *the Birth of Christ*: (r) And, if the *Universall Tradition of Gods Church* be a necessary and certain foundation, whereon to build our beliefe *of the said Gospels* from which we have the relation of *Christs Birth*; It must likewise be yielded, that *Universall Tradition* is as certaine a foundation, whereon to build our beliefe, *that Christ was borne on the 25. day of* Decemb. *and that that day is to be yeerly celebrated by all Christians in memory thereof*; For both these are no lesse assured unto us by *Universall Tradition*, (s) then the former. Lastly, it is an inlet to all confusion and disorder in the Churches of *Christ*; For if nothing must be admitted, but what hath Speciall Scripture warrant, *either in expresse termes or by sound consequence*; (w) Then it followes undeniably, that *the Lords day and all set dayes of GODS Worship, set Fast-dayes, set Lectures, daily prayers with our Families, singing one Psalm all together*, x *erecting Churches, Parochiall Congregations, publique catechizing of youth, asking Banes, & the Ministers solemnizing of Matrimony, Exhortations at burials*, must not be admitted; for none of these nor many things more, now in practice amongus, have any speciall Scripture warant at al.

In vaine therefore it is and most absurd, for You, *our Opponents* to charge us with *befooling and misleading the people*: Your own *Practice*, Your own Doctrines shall bear witnes betwixt us. You, who perswade, That *Adam* kept *the Sabbath* in the State of Innocency, (y) that he sung *Davids Ninety second* Psalme on that day, (z) that GOD Himself *preached*, and some of you undertake to know what were *the Doctrines* of His Sermon. (a) Do you not *befoole and mislead the people*?

You, who say one while, That GOD did not appoint THE *seventh*

t) *Vincent. Lyrinens.* contra Hæres. cap. 3.
u) *Bucan.* loc. com. 4. q. 13. *Hooker* Eccl. Pol. lib. 4.
r) Mat. 1. 18. Luk. 2. 7. John 1. 14.
s) See our 5th and 6th *Sect.*
w) See *Quære* 3. & 4.
x) Bucan. loc. com. 43. n. 10.
y) *The Pract. of Piety*, Printed by R. T. p. 283.
z) *Dies Dominica*. lib. 1. c. 8.
a) *Du Bartas*, in the seventh day of the first week.

seventh day, the day *on which he rested to be kept holy*, but *A seventh day*; and so one day of seven be observed, no matter which of them. [b] Another while, That by this Commandement GOD enjoynes us to keep holy *the first day of the week* on which he *began his work* of Creation. [c] Do you not *befool and mislead the people*? [d] You who (forgetting your own Doctrine of the fourth Commandement) Do teach, That *the keeping holy the first day of the week or Lords day was appointed and practised by Christ and his Apostles*; [e] Yet cannot produce so much as one *Example* for it, much lesse a *Precept*. Do you not *befoole and mislead the people*?

You, who inferre, because S. *Paul*, and *the Disciples at Troas* spent *the whole night of the first day of the week in praying, preaching, and heavenly conference*, in regard he was to leave them and *depart on the morrow*; [f] THEREFORE S. *Paul* and *the Disciples at Troas* met that *night* to keepe holy *the day past*; [g] THEREFORE *the Disciples at Troas* met *every first day of the week* to keep the day holy, [h] THEREFORE the Church at *Philippi*, the Church in *Cilicia*, and all Christian Churches did then keep holy *the first day of the Week*; THEREFORE all the Apostles did constantly keep holy that day; THEREFORE Christ and his Apostles *appointed the first day of the Week* to be for ever celebrated, in stead of *the Sabbath*; [i] Is not this pitifull Logick? Doe you not *befoole and mislead the people*?

You, who tell stories of an *old* Sabbath and a *new* Sabbath, a *Jewish* Sabbath and a *Christian* Sabbath, a Sabbath of *the seventh day* and a Sabbath of *the first day of the week*; [k] That so you may [l] slily fixe the name *Sabbath* on *the Lords day*, and then perswade the simple & ignorant that all those Texts of Scripture wherein mention is made of *the Sabbath day*,* are intended of *the Lords day*: When indeed to call the Lords day *the Sabbath* is as senseless as to call Sunday *Saterday*, or the first day *the last day* of the week: [k] When throughout the Old and New Testament we have not the least intimation of any other weekly *Sabbath*, save *the old, Jewish, seventh day Sabbath*: [l] When you your selves confesse, that, *the Name Lords day is more proper and particular, and lesse obvious to exception, then the Name Sabbath*; [m] And that *the name Sabbath is in dignity inferiour to both Lords day and Sunday*; [n] Doe you not *befoole and mislead the people*?

You that condemne the yeerly Observation of *Christs Birth* day

b *R. Byfield* in his Doctrine of the Sabbath, p. 116. 117.
c *R. Byfield* ll. dd. p. 117. 118. 136. *Martindale* of the Sabbath, p. 4. *Scudder*, in his *Christians daily walk* c. 6.
d *D. Twisse* in his *Christian Sabbath* p. 10. *Scudder* in his *Christians daily walk*. c. 6. p. 158 *Dies Dominica*. lib. 1. cap. 7.
e Act. 20 6, 7. 11
f *The Pract. of Piety*, printed by *R T* p. 289. *Dies Dominica*. lib. 1. cap. 2.
g *Dies Dominica*. dd. ll.
h *R. Byfield*, in his *Doctrine of the Sabbath*. pag. 118. *The Pract. of Piety*, Printed by *R. T.* p. 288. *Dies Dominica*. l. 1. c. 7.
i *Lee*. Sunday a Sabbath. p. 103. 144. 146.
* As, Exod. 31. 14, 15. and 35. 2. 3. Lev. 23. 3. Neh. 13. 15, 16 17, 19, 21. Isa. 58. 13. &c.
k *Cui res nomini subjecta negatur, nomine illuditur.*

day to Heathenish; Yet acknowledge *this Feast to be a Constitution of the ancient Primitive Church.* o Doe you not *beseele and misleade the people?*

Take ye heed, these are not small matters: Consider well with your selves what it is to stand guilty before GOD of *belying Christ and his Apostles*, of *wilful wresting the Holy Scriptures*, of *despising Christs Church*, of *introducing Judaisme*, of *faction*, of *perjury and Vow-breaking*, of *railing, seducing, spirituall pride*, and other abhominable sins which ever accompany those who by deceit and untruths do thinke to advance the Honour and Services of GOD. Be advised; take time while time is to repent of those notorious *slanders* wherewith you have aspersed the ancient approved wayes of GODS Worship; and let the sincerity of your Repentance appeare by the speedy abandoning of your Schismaticall unchristian *practices* and *principles*; lest the heavy judgement of *seducers, to waxe worse and worse*, p fall upon you, and GOD in the end *deliver you up to* such *strong delusions that* you *should believe* your owne *lyes*. q

nant. ad Fratern. Commun. inter Evangel. Eccles. adhortatio. cap. 4. p. 64.

l See our Ans. to Hemings 9th Quære.

m Lee Sunday a Sabbath, pag. 183. 185.

n Lee ll dd. p. 182.

o R. Byfield. in his Doctrine of the Sabbath. p. 134.

p 2 Tim. 3. 13.

q 2 Thes. 2. 11.

QUÆRE XVI.

Whether in case you returne no answer to the Quæres, I have not ground sufficient to conclude you utterly unable to give a rationall account of your practice, now put upon it?

ANSWER.

Sir, You have *an account of our practice*; & how *rationall* it is, we appeale to your own conscience and the judgement of the Christian World. Now for conclusion, take here the words of a most eminent Divine, whose learning & piety hath placed him beyond exception; *There is* (saith he) y *no day so properly Christs as his* Birth-day; *which may appeare, if we set it in comparison with other dayes of most memorable note, as the day of his* Passion, Resurrection, *and* Ascension: *for the day of his* Passion, *that was not so properly his, because two theeves suffered with him at the same time, in the same place, after the same manner:* z *Nor the day of his* Resurrection; *for as he rose from the dead, so did others the same day, and went into the holy City:* a *Nor the day of his* Ascension; *for* Enoch *and* Elias *had their Ascension too, and that long before his:* b *But his* BIRTH DAY *was* HIS *without a fellow; none ever* SO *borne, none ever born* SUCH *a one; and therefore (as no Festivity is besides it) it is attended, as Christ himselfe, with an Apostolicall retinue of Holy dayes.*

Haleluiah.

y B. Andrews in his serm. upon John 8. ver. 56.

z Luk. 23. 32, 33.

a Mat. 27. 52, 53.

b Gen. 5. 24.

2 Kings 2. 11.